

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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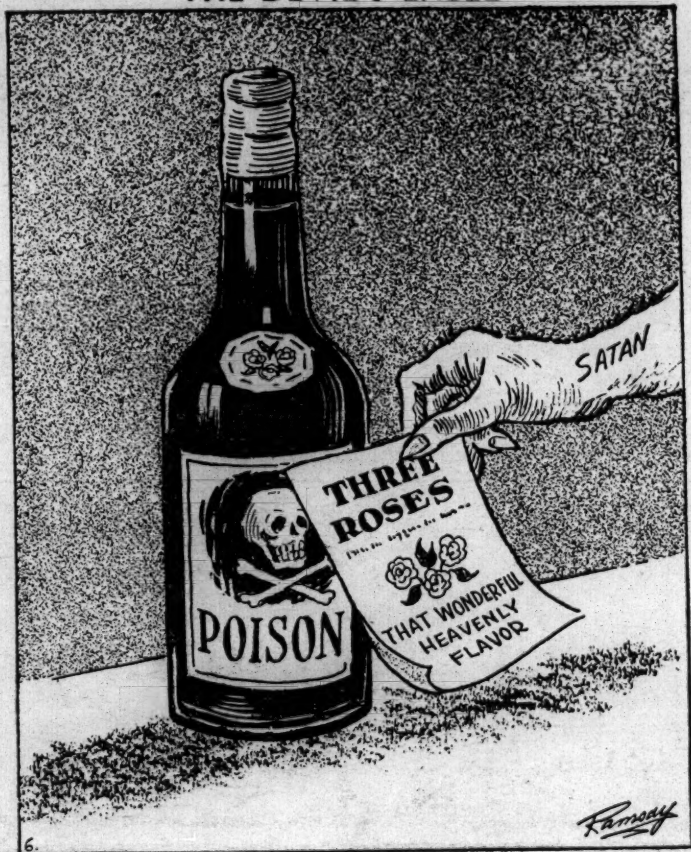
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CHRISTIAN AND LIQUOR TRAFFIC

By Dr. Sam Morris,

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THE DEVIL'S LABEL



A Saved Person Cannot Be Lost

By Evangelist John R. Rice

Last week we published the first half of my pamphlet entitled, *Can a Saved Person Ever Be Lost?* We examined many Scriptures which are thought by some people to teach that a Christian may lose salvation and found that none of them really teach that a Christian can fall away and be lost. Again let me earnestly beg every reader to make your decision by accepting without question exactly what the Bible says. The Bible is the infallible Word of God. It never contradicts itself. Any seeming contradiction is in your misunderstanding of the truth, not in the Scripture itself. Please lay aside all arguments of men about free will, predestination, Arminianism or Calvinism; forget your denominational bias and turn humbly to the Bible itself. Are your opinions already so set that you cannot listen to what the Bible itself teaches?

Remember, we want to give more honor to Christ, not to men. Salvation is of God's grace and not of human works. Christ must do the saving, Christ must do the keeping, and Christ must get the glory of saving sinners.

Again I beg you to pray for the Holy Spirit to help you understand the Word of God. I promise that you will be a better Christian, a happier Christian, and that you will love the Lord Jesus much better if you let the Word of God clear up this matter for you.

In this article we will first consider Bible characters who fell into sin and see if they were saved people who became lost by their sin. Then we will show the clear, positive Bible teaching that a saved person can never be lost. I trust you will read the article prayerfully.

Bible Characters Who Fell Into Sin

Judas

Many prominent men of the Bible fell into grievous sin. Were these men saved? If so, did they become lost? Judas Iscariot is

most often mentioned in this connection. He betrayed the Saviour, and according to Acts 1:25, I believe that Judas went to Hell as a lost soul. Acts 1:25 says: "That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." In John 6:64-71 the Saviour plainly tells us that Judas never believed and was never saved. He knew from the beginning that Judas would betray Him, and He knew that Judas was a devil. Read some of these verses and see what Jesus said about Judas Iscariot:

"But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him."—verse 64.

"Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you

(Message delivered at Sword of the Lord Conference on Revival and Soul Winning, Siloam Springs, Arkansas, August 14, 1951. Mechanically recorded for THE SWORD OF THE LORD.)

I want to discuss this liquor question; first, from the standpoint of the Bible; second, from a scientific point of view; third, from a practical point of view; and fourth, from a moral responsibility point of view.

I. Bible Grounds for Opposing Liquor

People sometimes say to me, "I think a preacher ought to preach the Bible and stay off the liquor question; that's politics." The man who makes that statement is only advertising and publicizing his own ignorance of the Bible. You cannot preach all the Bible and stay off the liquor question. You either have to get on the liquor question or get off part of the Bible.

The Bible Magnifies Total Abstinence

Let us notice first that the Bible magnifies total abstinence.

The children of Israel drank no wine nor strong drink for forty years during the wilderness wanderings.

God commanded the Rechabites through Jeremiah for the one particular reason that they had kept the tradition of their father, Jonadab, and drank no wine nor strong drink (Jer. 35:1-14).

God commanded the priests to drink no wine nor strong drink (Lev. 10:8, 9).

God commanded the Nazarites to drink no wine nor strong drink (Num. 6:1-3).

God commanded the mother of Samson to drink no wine nor strong drink (Judges 13:4-14). Samson, the strong man of the Bible, being a Nazirite, was a total abstainer.

Samuel, the great judge of Israel, was a total abstainer.

Daniel, the great prophet of the Bible, was a total abstainer who purposed in his heart he would not defile himself with the king's meat nor with the wine which he drank (Dan. 1:8).

John the Baptist, the forerunner of Jesus, was a total abstainer (Luke 1:15).

Paul, the great apostle to the Gentiles, wrote, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Romans 14:21). In I Corinthians 5, I Corinthians 6, in Galatians 5, while writing under divine inspiration, the Apostle Paul wrote a category of the lusts of flesh. In all three categories he lists drunkenness along with murder, stealing, adultery, fornication, idolatry, and other sins of the flesh. Now what does the Bible say we ought to do with the lusts of the flesh, "... Abstain from fleshly lusts, which war against the soul" (I Peter 2:11).

twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve."—verses 67-71.

Judas was never saved, and so never lost his salvation. He never did believe in Christ, but was a devil; so when he died he went to his own place. Certainly Judas is not an example of a Christian losing salvation.

Lot—A Backslidden Christian

Lot was guilty of terrible sins. He ran in bad company; he let

(Continued on page 2)

Evangeline Booth Said--

All the vile foes that have ever trailed their bloody tracks across street, or vale, or plain; all the cruel instruments of war, ancient and modern, that have drawn blood, torn flesh, maimed bodies and destroyed life; all of the destructive powers that have ever sunk ships, devastated cities, plundered homes, brought down kingdoms—all in their massed aggregate have never caused one-half the sorrow, the breakage, the ruin, the self-destruction and the death that has poured from the cauldron of this red-eyed, fiery-mouthed, gory-handed, hydra-headed, diabolical monster—alcohol!

So my friends, when Baptists in their church covenants obligate every member of the Baptist church, whether North or South, to abstain from drinking or selling intoxicating liquor, the Baptist church is obligating that member in Bible words. When Methodists call upon their constituency to commit themselves once each year to total abstinence, they too, are following the light of the Holy Word of God which magnifies total abstinence.

The Bible Records the Tragedy Growing Out of Strong Drink

But the Bible goes further. The Bible very vividly records the tragedies, heartaches, sorrows, disgraces that grow out of the use of strong drink.

Noah's feet were hardly dry before he was drunk, laying naked before his family to their shame and humiliation.

Lot's two single daughters, almost before the fire had stopped

(Continued on page 5)



Dr. Sam Morris

From the Basket Marked "Incoming"

Letters from Holland, Spain, Morocco, Cuba, Mexico, Pakistan, Australia, India, South Africa, Tell of Blessing in Sword Literature, Plead for More

By Elizabeth Rice Handford

Have a chair, won't you? Pull it up close. I'm about to take a folder from the basket marked, "Incoming Mail," and I want you to see it with me. My desk is right in the middle of the big main office here at The Sword. There is some noise—couldn't help but be, with two automatic typewriters across the way typing a hundred letters a day. And the billing machine and adding machine may make some noise, too; so pull up close. Here is a bit of Heaven spread out on my desk of light oak!

I'll admit, right away, that this mail is a little extraordinary. Every day we see many letters like this, but today we have a host of them.

A dear doctor in Holland, sending Spanish "What Must I Do to Be Saved?" into Spain, sends a letter from a Spanish pastor. He writes, "I am glad to tell you I received some copies, 'What Must I Do to Be Saved?' Dear friend, send more of them because they are a good tract." Dr. Borkent adds that the pastor might be imprisoned at once if we printed his name. We are send-

ing Dr. Borkent 10,000 more copies. Postage alone will cost \$36.00, and the booklets will have to be wrapped in 44 separate packages for mailing.

Next is a letter from Mexico which says, "We thank the Lord for your providing us with this unusually clear tract. We use it almost daily. The Lord has used the tract to help many receive a clearer conception and understanding of salvation. I do want to thank you for the past package and trust the Lord will help us

(Continued on page 3)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Editor's Notes

Christians are "born . . . of the Spirit" (John 3:5). Therefore, Christians "live in the Spirit" (Gal. 5:25). We are commanded therefore to "walk in the Spirit" (Gal. 5:16,25). The Christian's daily walk should be under the leadership of the Spirit and in His joy and fellowship and power. Christians are also commanded, "Be filled with the Spirit" (Eph. 5:18). That is, Christians should have the fullness of power for soul winning.

Christians are particularly warned of two sins against the Holy Spirit. Christians are commanded, "Grieve not the holy Spirit of God" by corrupt communications, bitterness, wrath, anger, clamour, evil speaking and malice (Eph. 4:29-31). Christians are also commanded, "Quench not the Spirit" (I Thess. 5:19). Christians are to be careful not to resist the leading of the Holy Spirit, not to discourage the intimate direction which the Holy Spirit will give the obedient and sensitive Christian.

Read Sam Morris' Article Against Liquor

The article on "The Christian and the Liquor Traffic," by Dr.

Sam Morris is so important that we have given most of the available space to it in THE SWORD this week. Nearly always we have four full-length messages; I do not remember in years when we have had less than three. But Sam Morris' article is so important that I want to put it all in at one time. It consists of a long message given at the Sword of the Lord Conference on Revival and Soul Winning at Siloam Springs, Arkansas, with material added as dictated by Dr. Morris himself. And the material will make a sixty-four page pamphlet, God willing, for wide distribution a little later. Read this article, see that neighbors and friends read it.

Bible Evangelism Must Always Speak Plainly Against Sin!

There is a distinct reason why we had Brother Sam Morris at two Sword of the Lord conferences this summer, why we have had him in our church when I was pastor, why we use his articles in THE SWORD OF THE LORD. Bible evangelism must always take sides against sin. The kind of revival preaching that is not true on the sin question cannot be trusted on the Son question. Revival preaching that does not demand repentance will not likely get people to believe in Christ. The great soul winners, Finney, Moody, Torrey, Billy Sunday have denounced sin, have led people to quit drink and gambling and lewd entertainment. God give us more preachers who preach against sin, and so lead people to repent of their sins and turn to Christ! God give us Christians who do right on moral issues.

Give to B. J. U. Student Loan Fund

From time to time readers have seen in THE SWORD OF THE LORD paid advertisements written by Dr. Bob Jones, Sr., about the Student Loan Fund at Bob Jones

University. Our policy is so strict that we would not publish direct appeals for funds from many sources. But in this case we feel the cause so worthy, the school so outstandingly fundamental and evangelistic, and the money so carefully and well handled, that we wish to urge all our readers to help in this great and worthy cause. I feel honored to be on the Board of Bob Jones University. I get regular financial reports. It is amazing the way the school lives on its income, and how carefully and religiously every dollar is made to do its duty. The growth and success of the school is largely because of the wonderful business management, as well as the devoted spiritual leadership of the two Drs. Bob Jones, Sr. and Jr.

The school pays its own running expenses out of income. But they need a Million-dollar Loan Fund for students. If hard days come, more and more students will need to borrow money to go through school and then they can repay the loans, as they have been doing in the past. It is a splendid plan that has proven itself well. By all means let those who can do so, prayerfully send a generous gift to this great work of the Lord. I am sending my check today and I wish it might be much larger.

Next Revival Campaign; Albany, New York

On Friday October 12 we leave for Albany, New York, where I will be preaching in a united revival campaign city-wide in scope, October 14 through November 4. Services will be held in the large Emmanuel Baptist Church auditorium seating fifteen hundred. Some forty-five churches are taking some part in the campaign, churches from fourteen different denominations. Please pray for us!

A Saved Person

(Continued from page 1)

his town go to Hell without winning a soul; he drank, and so was indirectly responsible for the ruin of his own daughters. If any man could lose his salvation, it seems that Lot would have lost his. But we must not guess about this matter. Let us turn to II Peter 2:7,8 and find what God's Word says about Lot: "And delivered just Lot, vexed with the filthy conversation of the wicked. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)." Lot, even in the midst of Sodom, is called "just Lot," is called "that righteous man," and it is said that he had a "righteous soul"! Lot's righteousness was the same as the righteousness of present Christians, the imputed righteousness of Christ. He was justified by faith, without the deeds of the law (Rom. 3:28), not of his works but of God's grace. Lot certainly sinned, but certainly was not lost when God said these things about him. We know that Lot lost his family, lost his money, lost his joy, because of his sins; but he did not lose his soul, for God said he was a just man with a righteous soul.

David's Sins

David committed sins of murder and adultery. We must condemn his sins. They were bad. But David's sins were under the blood of Christ, and in the fifty-first Psalm, the prayer of David shows that he had not lost his salvation, but lost the joy of salvation. Psalm 51:11,12 says: "Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit." David does not ask for the restoration of salvation, but he does ask that God will restore the joy of salvation. He prays that God will not break the fellowship, will not cast him away from God's presence, will not take away the communion of the Holy Spirit. A backslider like David ought to pray for the joy of salvation to be restored, but he should not believe that God has cast away His child. David sinned, but he did not become a lost sinner again. So David praised God, under di-

"Unusual Films" From B. J. U.

By the Editor

Bob Jones University has become famous for its emphasis on the Fine Arts. Its great program for the training of Christian workers includes a strong Speech Department, Radio WMUU, a remarkable series of Vesper programs weekly, and frequently dramatization of Shakespeare and grand opera.

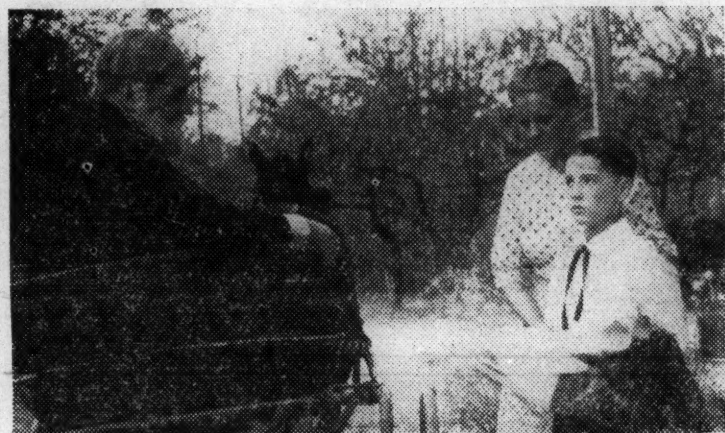
Now Bob Jones University is well launched in the making of fine Christian films. A \$350,000 studio well-equipped, one of the finest collections of good dramatic and musical talent in America, a tremendous Wardrobe and Prop Department, specially fit Bob Jones University to pioneer in making Christian films.

The first film prepared was a dramatization of the sermon by Dr. Bob Jones, Sr., entitled "The Light of the World." In this thirty-minute film appear three generations; Dr. Bob Jones, Sr. is the narrator, Dr. Bob Jones, Jr. plays his own grandfather, and Bobby Jones III plays the part of Dr. Bob Jones, Sr. as a small boy. The filming is technically professional, very, very fine. We used this film in all three Sword of the Lord summer conferences last year and it was received with very great interest. The film has already appeared in the principal cities of America.

Other films offered include a fifteen-minute sacred musical film in full color on the order of

a Bob Jones University Vesper program, and second, a full-length color production of Shakespeare's *Macbeth*. This version has been done primarily for schools, and is receiving fine reviews. However, even in this production Dr. Bob Jones, Jr., who does the part of *Macbeth*, gives an informal introduction pointing out the spiritual implications of this play by the immortal Shakespeare, and presenting a definite gospel testimony.

The thirty-minute sermon, "The Light of the World," may be bought for \$150 per print. The rental price is \$10 for each day's showing, \$5.00 for each additional showing the same day. The fifteen-minute sacred musical film in full color rents for \$7.50 a showing and each color print will sell for \$175. Those interested may write Unusual Films, Mrs. Katherine Stenholm, Director, Bob Jones University, Greenville, South Carolina. We are deeply grateful to God that this great university is helping in this needy field.



A moving scene in the film, "Light of the World," film sermon by Dr. Bob Jones, Sr. Pictured are Dr. Bob Jones, Jr. playing the part of his grandfather, and Bobby Jones III picturing Dr. Bob Jones, Sr. in his boyhood. The film was prepared by Bob Jones University Film Department, "UNUSUAL FILMS."

vine inspiration, saying: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity" (Psalm 32:1,2). The Scripture shows why David did not lose his salvation and why a saved man cannot be lost.

"Implied" Doctrines

Perhaps, my troubled friends, there are other Scriptures which come to your mind. I have given those upon which the doctrine of losing salvation is generally based. But you say some other Scriptures "seem to imply" that a saved person can be lost. That is one of the sad things that has filled the world with false doctrine today: people teach some doctrine which the Bible does not anywhere plainly teach but which they think is "implied" somewhere. A question so important as this ought to be settled by the Word of God; and I promise you if you will prayerfully take the Scripture which I give you, word for word, this matter will be settled forever in your own heart that a saved person can never be lost.

A Positive Bible Teaching That a Saved Person Cannot Be Lost

I have shown that there is no teaching in the Bible that a saved person may become lost. Now let us turn to some of the many passages wherein the Bible very clearly and unmistakably teaches the eternal security and safety of the man who has trusted in Christ. Every teaching about salvation is a teaching of everlasting salvation.

A Christian Has Been Born Again
Salvation is likened to a birth in John 1:13 and John 3:3,5-7. (Continued on page 3)

THE CRY OF THE ORIENT

Clay A. Cooper

My friends, could you hear the sobbing of a thousand million souls, as I have, you would not hesitate a single moment. Gone would be complacency, selfishness and prayerlessness.

David cried in his hour of loneliness, "No man cared for my soul." Forsaken of all creature-comfort he fled to the Lord for refuge and prayed, "bring my soul out of prison, that I may praise thy Name." Fortunately, he knew the Lord, the One to whom he could turn for deliverance.

Unlike David, today multitudes, millions, myriads of miserable men exist in ignorance of God and in their dilemma they know not where to turn. They know of no one to deliver from their prison of superstition and want . . . not even one who cares. Each one of them could utter the same complaint, "No man cared for my soul . . . or having cared . . . cared not enough."

Ask yourself the question, "How would I like to have been born in a land . . . to LIVE . . . to DIE . . . without ever a chance to HEAR?" That may cause you to care, perhaps even, CARE ENOUGH TO SHARE!

Millions are dying for a morsel! Will you help us in the "Million Gospels For India Campaign?" The scraps from our spiritual tables would satisfy the soul-hunger in that land of four hundred million heart-breaks. In that land there are two hundred and twenty-five languages and one thousand missionaries could claim one thousand cities and villages each for a parish, cities and villages where there is no witness for Christ.

Perhaps you've helped us before (through Dr. Rice's brotherly co-operation) but will you help us again in our support of Dick Hillis' Formosa Gospel Crusade? He with that Gospel of John Campaign can sow the seeds of revival for all China, where now behind the bamboo curtain the school children are taught to sing, "I hate my mother, I hate my father, but I love Mao Tse Tung."

Whatever you do, consider the claims of Japan's millions, before you invest another dollar carelessly for any cause. The doors of opportunity are NOT wide open in Japan . . . there are no doors, they've been torn off their hinges and the whole side of the house is out . . . thanks to Douglas MacArthur's "open door" policy for missionary activity. Now, we dare not fail.

Search your own heart. Ask the Lord, "What wilt thou have me to do?" Then go to your neighbor and ask for "loaves to feed those billion souls" knocking on your door at mid-night hour.

Make your gift payable, and encourage your friends to do the same, in any amount to World Vision, P. O. Box 1, Spokane, Washington. Let us come to you with burning heart to challenge your community with the new film "THE CRY OF THE ORIENT." You will never be the same! God bless you as you catch the VISION.

Your brother in Christ,
Clay A. Cooper

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A Saved Person Cannot be Lost

(Continued from page 2)

Saved people are now the children of God (I John 3:2). A child cannot become unborn, and the relationship of a father and child cannot be ended. Notice, too, that the Bible mentions many times the second birth but never a third birth. To be born again once is enough. When I have become God's child, that is as settled as when I was born my father's child.

Again I beg you to take the Bible at face value. When Jesus teaches that a Christian is born again, has become a child of God, has a right to call God "our Father," He means exactly that. There is a real change when a sinner is converted. He becomes a child of God and is born into the family of God as definitely as my children are born into my family. II Peter 1:4 says: "Whereby are given unto us exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE, having escaped the corruption that is in the world through lust." A Christian is literally a child of God and has become a partaker of the divine nature. Whatever that man does, God has become his Father and he has become a child of God. My children stay in my family, not by virtue of their goodness but by virtue of their birth. We are God's children on the same basis, born into His family. That is the meaning of Romans 8:14-17 which says:

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

If the mother's love fails for her baby, God's love is greater. Even though a child on account of sin may lose fellowship with his earthly father, yet the child

partakes of the nature of the father. They may have the same eyes or hair or ways. So, though a Christian may lose sweet fellowship with the Father by his sins, yet he is still God's child, partaker of the divine nature. God punishes His children when they sin, but they are His children still.

The Bible could not honestly use this picture of a birth and a relation of father and child concerning God and His people if it were not so that when one is saved he enters into a permanent relationship with God which does not change. One's fellowship changes, but his relationship does not.

Everlasting Life

More than forty-five times the terms "eternal life" and "everlasting life" are used in the Bible. Besides, many other times such terms as "eternal redemption," "eternal glory," "eternal salvation," "eternal inheritance," etc., are used. These terms are used more often in the Gospel of John than elsewhere, but everywhere they are used the promise of everlasting life is given to those who believe. John 3:16 is a glorious example of this. One hundred and one times in the Gospel of John the words "believe," "believing" or "believed" are used, and most of the times referring to the plan of salvation. And many times, with instance piled upon instance, it is stated that a man has everlasting life when he believes.

The Believer Has Everlasting Life Already

God promises everlasting life to the believer, and that everlasting life is a PRESENT POSSESSION of the believer. John 3:36 says: "He that believeth on the Son HATH EVERLASTING LIFE." Put that in modern English and it simply says: "He that believes (or trusts) on the Son HAS EVERLASTING LIFE." That is literally what the Bible says. I have trusted Him, so I HAVE IT; THANK GOD, I HAVE EVERLASTING LIFE! The Scrip-

News Notes

Theodore W. (Ted) Engstrom of Grand Rapids, Michigan, associated with Zondervan Publishing Company as advertising manager, production head and editor, has been named executive director of Youth for Christ International.

According to Dr. Samuel H. Sutherland, Dean of Bible Institute of Los Angeles, an enrollment near the 900 mark has been reached at the day school. In addition, between 300 and 400 are enrolled in the evening school. 1951 is the second year of the new degree courses being offered by Biola. For 4 years of work the degree of Bachelor of Arts is being offered in Bible, Christian Education and Music. In addition, the Biola curriculum includes the three-year diploma course, and the one-year post-graduate course in Missionary Medicine.

ture does not say that the believer WILL HAVE everlasting life, but says that the believer HAS IT NOW!

The same thing is repeated again and again in the Bible. John 6:47 says: "Verily, verily, I say unto you, He that believeth on me HATH EVERLASTING LIFE." There again, God says the believer HAS EVERLASTING LIFE. John 5:24 says: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, HATH EVERLASTING LIFE, and shall not come into condemnation; but is passed from death unto life." Brother, take God's Word for it and be happy. If you have trusted in Christ, you now have life, everlasting life, life that will last forever; and you will not lose it! Praise the Lord!

When I believed in Jesus I had the life and I had the everlasting also. Suppose that ten years after I got everlasting life I should sin and lose it. Then that would not be everlasting because it only lasted ten years. But God has guaranteed everlasting life to the one who trusts Christ. You notice that in each case the word "be-

lieveth" is used in the present tense, but the everlasting life runs on into eternity. Anybody who has everlasting life can never lose it. Doubting soul, look not at your own unworthiness, but look to the eternal promises of God that when you believed in Christ you got everlasting life. There is no other honest way to interpret these promises of God than to take them at their face value and thank God.

But the Lord piles promise on top of promise. In John 6:37 He promises that a saved person will never be cast out. "All that the Father giveth me shall come to me; and HIM THAT COMETH TO ME I WILL IN NO WISE CAST OUT." Thank God for that "in no wise." Jesus says He will not cast out a saved person under any condition in the world. Your sins, even since you were saved, may have been mighty black, and in fact it is quite sure that they have been! But He will not cast you out. He said so Himself.

That great old hymn, "How Firm a Foundation," the hymn my mother wanted sung to her a few minutes before she went home to Heaven, says it so sweetly:

"The soul that on Jesus hath leaned for repose,

I will not, I will not desert to its foes;

That soul, though all Hell should endeavor to shake,

I'll never, no, never, no, never forsake!"

This safety is not earned. We do not deserve it. This safety of a child of God depends on the goodness of God, His faithfulness to keep His promises. Thank God, it does not depend on my efforts nor on my deserts. I can safely trust His promise, who said that He would never cast me out!

No Condemnation to One Who Has Believed

The saved person will not come into condemnation, for John 5:24 says: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." A believer shall not come into condemnation! That reaches on through to the end of eternity without any limit. The reason is given here: because the sinner is passed from death unto life. The Revised Version will make it clearer even yet, for as translated there this verse says about the believer that he "hath eternal life, and cometh not into judgment." The reason a saved person will not ever be condemned is because he will not even come before the court to be tried! Christ has already been tried, counted guilty, and borne the punishment for all the sins

(Continued on page 4)

From the Basket Marked "Incoming"

(Continued from page 1)

receive the next shipment. In the last week the Lord has graciously given a new family to be written down in glory. We, after much persecution, are seeing the worst persecutors turning to Christ. His Word is powerful!

Here are four letters written in Spanish. My high school French doesn't help me to read Spanish, so we'll ask Miss Niles, the mail reader, to translate them for us.

The first is postmarked Morocco and reads, "The two packages containing the beautiful little booklets, which you had the kindness to send me, have come to me. Many thanks for them. From this place I am sending literature to our brethren in Spain. We have succeeded in overcoming the watchfulness of our enemies in getting the Word into Spain. Here we have a congregation of about 60 people. The Lord has blessed us greatly. We suffer great persecution from the priests. I have been working with my hands to get a living, and have had to give up the job because of the faith. Now I have decided to give all my time to the Lord's work, living by faith alone. If it is possible, send more tracts of the same kind as those already sent. They are well written in Spanish and will be a great blessing to the work."

A beautiful little three-color stamp says this letter is from Cuba. Translated, it says, "Brother, the object of my letter is to let you know the need in my village of knowledge of the Word of God. We must take portions of the Word, by books and tracts, to bring light as to what God expects of His own people and blessings to others who do not know the way of salvation. For this reason I beseech you to send me different books and tracts."

The third, with the postmark of Spain, says, "There has come into my possession a small booklet with a simple explanation of the plan of salvation for sinners according to the Holy Bible [What Must I Do to Be Saved?]. I was educated in a Catholic college where I took the Bachelor degree, then went to the University. Nevertheless my observations and natural understanding has caused my mind to be empty and dissatisfied. Even though I did not completely understand the evangelical Christian doctrine, it has won me, I believe in its cause, and my mind has been opened more and more to the light. Upon returning home after my military service, I found my progress interrupted, because I did not know where to find an English Bible. I desire with all my heart to continue this study, and for

that reason I am writing to you."

The last of the translated letters is also postmarked Spain, and says, "Some time ago there came to hand a tract, 'What Must I Do to Be Saved?' which I saw would be very good for those in search of Jesus Christ. I would like to have you send me 125-150 copies, and expect you to tell me the cost so I may remit it to you."

Here is a letter from a missionary in Pakistan asking for literature for their lending library for college students. We will send a complete set of Dad's books, and 300 "What Must I Do to Be Saved?"

A worker in the Billy Graham campaign in Hollywood, California, writes for Japanese and Spanish "What Must I Do to Be Saved?" as well as English for the large foreign population that they want desperately to reach.

The tight, square handwriting of this letter betokens English training, and so it is. It is a request from Australia for "What Must I Do to Be Saved?" from a man saved three months ago under Dr. Hyman Appelmann.

There are three letters from India requesting "What Must I Do to Be Saved?" and another from South Africa pledging to use 200 copies as we require. An old, dear friend in Norway writes to thank us for the literature, and adds that he has 80 boys and girls in his Bible study class, meeting every day.

It's time for the lunch bell to ring, so we'll not have time to look through the rest of the folder. It is pleasant work—I enjoy doing it—but oh, it is so much more than that! When we get to the other side, and meet black-skinned saints, and yellow-skinned saints, and brown-skinned saints, —all of us washed white in the blood of the Lamb—think what glory and rejoicing there will be!

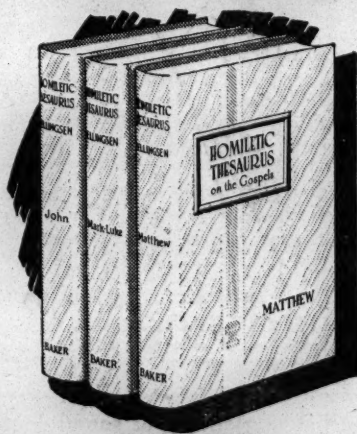
Here is the best part: Eva Niles opened the mail; Rosemae Kline will type the labels; Leroy Tunstall will wrap the packages, and Dal Hoen will take them over to the post office. All of the workers here, by carefully and patiently doing their own work, will help to win these souls. And you, by your prayers and gifts, have made it possible.

Our work isn't done. There are many, many more to reach. Will you help us?

Pray about it, and see if God does not want you to have a part in this great soul-winning work around the world, carried on through the Sword Free Literature Fund. Offerings may be sent to The Sword of the Lord, Wheaton, Ill. Receipt sent for income tax deduction.

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A Saved Person Cannot be Lost

(Continued from page 3)

that a believer ever has done or ever will do; and the sinner has passed out of the death of sin and will not come into condemnation nor ever come to judgment. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34).

None Can Take Us Out of the Hands of Christ

Another such blessed promise is in John 10:28. Speaking of His sheep Jesus said: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Notice a triple promise here concerning the security of God's sheep. First, Christ gives them "eternal" life. Second, they shall "never" perish, and third, neither shall any pluck them out of Christ's hand. Brother, are you one of Christ's sheep? If so, you have eternal life, you will never perish and cannot be taken from His hand. The last promise is all the stronger when you notice in your Bible that the word "man" in this verse is in italics which shows it was not in the original at all. No one, either man or devil, can take one of Christ's sheep out of His hands. And the following verse adds for extra security that God the Father, who gave us to Jesus Christ, is greater than any one and no one can take us out of the hands of the Father. What blessed, blessed safety is ours who have trusted in Christ Jesus!

Nothing Can Separate the Believer from the Love of God

Paul was certainly confident about the safety of his soul. To the young preacher, Timothy, he wrote, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). Paul was certainly "persuaded" about this matter, for he uses the same word in Romans 8:38,39, under divine inspiration. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Nothing in death, nothing in life, can separate us from the love of God. Angels cannot. Remember that the Devil seems to be a fallen angel. Principalities and powers cannot. Certainly the Devil is a power. Things present cannot separate us from the love of God, nor can anything that ever will come in the future, says Paul here. Nothing in the height all the way up to Heaven can come between us and God, and nothing in the depth all the way down to Hell can separate us from His love. Then the Lord, knowing our doubts, our unbelief, and our conscious unworthiness, after He has named everything that a poor forgiven sinner might be afraid of, yet adds the other words, "nor any other creature." Nothing ever created can separate us from the love of God which is in Christ Jesus our Lord! That is the kind of salvation I have, the kind every believer has, and the kind every lost sinner can have if he will trust in Christ!

Are We Saved by Works or by Grace

Many Christians think this blessed teaching is too good to be true and some call it a dangerous doctrine to say a saved man cannot be lost. But one is never on dangerous ground when he takes the promises of God. What then is the basis for this great salvation? It is all in the merits of Christ. Salvation is of grace, "not of works, lest any man should boast" (Eph. 2:9). Paul wrote to Titus that it was "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). No man ever got saved by doing good, for "Therefore by the deeds of the law there

shall no flesh be justified in his sight" (Rom. 3:20). And "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28). Man cannot get saved by his works nor keep saved by his works. You did not deserve salvation when you got it, and you never have deserved it any single day you have ever lived since you got it. Salvation is of grace, that is, the loving mercy of God. If a man's safety after salvation depends on his works, then he is really saved by his works and must earn his salvation. That would take glory from Christ and put it on man. The fact is that if any person in the world got what he deserved, he would go to Hell, for all have sinned and do sin, day by day. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). And the wages of sin is death. There can be no salvation either obtained or kept by man's goodness, lest in eternity "any man should boast." Salvation is "the gift of God," we are "justified freely." No man deserves it or ever will, either before he gets it or after.

Sin Is Not Charged Up to the Christian

Read prayerfully that blessed fourth chapter of Romans and see how Abraham believed God and it was reckoned to him for righteousness. There we are told in verses 5 to 8 that the same thing is true of every believer:

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."—Rom. 4:5-8.

The righteousness which I have as a Christian is really the righteousness of Christ which was charged to my account when I trusted in Him. My sins likewise were charged up to Christ, and he has already paid for them. When Christ died on the cross, He died for all the sins that I ever have committed or ever will, though I had not yet been born. That one sacrifice had to be sufficient to pay for all sin, and there will never be another sacrifice for man's sins. So when I trusted Christ, I got forgiveness for all my sins; and from this time on my sins are charged back to Christ and are not charged against me at all. That is what God means when He says, "Blessed are they whose iniquities are forgiven, and whose SINS ARE COVERED. Blessed is the man to whom the Lord WILL NOT IMPUTE SIN." That is the reason that a Christian will not come into condemnation and will not even come into judgment as far as his soul's salvation is concerned. The security of my soul depends, then, not at all on my goodness, for I am not good; but it depends on the righteousness of Christ and His faithful promises.

Does It Matter How a Christian Lives?

Perhaps some one will say then that it does not matter how a Christian lives if there is no danger of his losing his soul. How foolish and short-sighted such a statement is! Would you say to my daughter that it does not matter how she lives since her position as my daughter is secure? It is true she is my daughter; she always will be; and I dare say that even my poor human father-love would not fail her no matter what she did. But she could easily lose the sweet communion with her father, crush all his pride in her, and lose all the happiness which she now has. So it is with God's children; sin breaks the communion with the Father, takes away the joy of salvation and loses much of the reward a Christian might have. First Corinthians 3:12-15 discusses this reward and shows that the evil works of a Christian will be burned up and only the good works remain. But the Scripture

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We have on hand a number of copies of THE SWORD OF THE LORD, January through June of this year. We will be happy to provide them to anyone interested in getting out these papers, at the following rates:

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goes on to say, "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: BUT HE HIMSELF SHALL BE SAVED; YET SO AS BY FIRE."

It certainly does matter how a Christian lives!

Sin Does Not Pay

Beside the matter of fellowship and rewards, God punishes His own children for their sins. My daughters are mine and therefore I feel responsible for them and must chasten them for their good. So God whips His children because of His love and chastises them for their sins (Heb. 12:5-8). Christians are punished in this life and may be judged and ashamed at the judgment seat of Christ, where all of us must stand (II Cor. 5:9-11), but do not ever go to Hell.

On account of David's sin, his baby died; and evidently because of his example, his son, Amnon, ruined his own sister, Tamar. Amnon was murdered by another brother, Absalom, who was also David's son. Then Absalom tried to take the kingdom away from David and was killed. Sin did not pay with David and it never pays anybody else. God whips His children for their sins, but thank God, He never does forsake them nor allow their souls to be lost—those for whom Christ died and who trusted in Him.

In fact, dear friend, if you have thus settled that your soul is kept safe by the power of God through the merits of Jesus Christ, you are prepared to serve Him as never before. Love is a greater motive than fear. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" (I John 3:1). Oh, the depth of the riches of God! His salvation

is everlasting, and the one He has saved shall not come into condemnation but is passed from death unto life!

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Wonderful salvation given free to "whosoever will" trust Christ who died for sinners!

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Thank God, a saved person can never be lost!

Last week's article, "Can a Saved Person Ever Be Lost?" and the above article, "A Saved Person Cannot Be Lost," are a part of the same pamphlet of twenty-three large pages, *Can a Saved Person Ever Be Lost?* available at 15c a copy. Next week, God willing, we will use part or all of another 15c pamphlet, *Eight Gospel Absurdities If a Born-Again Soul Ever Loses Salvation*. This subject is worth the earnest study of a prayerful, humble heart. You may get both pamphlets (15c each) from Sword of the Lord Publishers, Wheaton, Illinois.

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DR. T. LEONARD LEWIS (Moody '27), an outstanding Christian educator, is president of Gordon Divinity School and Gordon College of Theology and Missions. Foundation Bible study at Moody Bible Institute combined with fifteen years of pastoral work and six years of teaching in a seminary have prepared Dr. Lewis for his important position of supervising the education of young people.



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Christian and Liquor Traffic

(Continued from page 1)

falling on Sodom, made their father drunk and lay down in adultery with him, then got up to bear children to their own father in a drunken debauch.

David's story of adultery and murder has interwoven in it a story of the tragedy of strong drink. He made Uriah drunk, hoping that under the influence of strong drink he would go down to his home and cover up David's sin, then David killed him.

Nabal, a descendant of grand old Caleb, died in a drunken debauch with snakes in his boots, a disgrace to his fine old family name.

Handsome young Absalom wanted to kill his half brother Amnon. He first made him drunk and while he was so drunk he did not know what he was doing, he struck him through with a sword.

Ahasuerus dethroned good queen Vashti because she would not put on a strip tease or a floor show at his drunken party.

Belshazzar, with a thousand of his lords and concubines, drank wine and praised the gods of gold and silver. And that night a hand wrote on the wall, "Thou art weighed in the balances, and art found wanting" (Dan. 5:27).

John the Baptist got his head cut off at a drunken birthday dance.

The church in Corinth was humiliated and embarrassed by some of its members having observed the Lord's Supper when they were so drunk they didn't know what they were doing, and did not properly discern the body of the Lord, and Paul had to write and rebuke them for it.

And since these Bible stories are in the Holy Word of God, telling how strong drink played its part in family infidelity, in family murders, in family disgrace, in church humiliation, down to this good hour strong drink has played its part in the murder within the family, in the murder of people who are not in the same family, in the wrecking of homes and the blighting of lives.

The Bible Warns Against Use of Strong Drink

The Bible not only magnifies total abstinence, it not only portrays the evil consequences related to the use of strong drink, but, ladies and gentlemen, the Bible in no uncertain terms warns us against the use of strong drink. "Woe unto him that giveth his neighbour drink" (Hab. 2:15). That is Bible. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). It's in the Bible. "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" (Isa. 5:11). It's in the Bible. "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward, and take away the righteousness of the righteous from him!" (Isa. 5:22,23). In the Bible! "Who hath woe? who hath sorrow? who

hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine" (Prov. 23:29,30). And then in direct, emphatic, undeniable, inescapable admonition, we are admonished to let it completely alone.

Listen to what the Bible says. Language could not be more emphatic. "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things." (Prov. 23:31-33). Language could not be plainer. "Look not upon it" could mean but one thing—let it completely alone! Shun it like you would a snake or avoid it like you would a poisonous adder. Listen again: "It is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted" (Prov. 31:4,5). "It is not for kings to drink wine; nor for princes strong drink." If the Bible writer were writing today, he would say, "It is not for presidents to drink wine, even if they claim to be Baptists! It is not for senators to drink wine. It is not for Secretaries of State to drink wine. Did you know that for more than ten years the Congress of the United States has appropriated over half a million dollars from the taxpayer's money just for the primary purpose—to buy liquor to entertain foreign diplomats? And at Cairo, Teheran, Yalta, Potsdam, where the state of the world was involved and where agreements were entered into out of which have largely come the Korean conflict, our American diplomats drank booze until their brains were in a whirl, and at least one of them had to be carried away completely incapacitated!

"It is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law." These Scriptures which I have quoted, first showing the magnifying of total abstinence; second, showing the tragedy growing out of the use of strong drink; and third, emphatic warnings against the use of strong drink, would convince any open-minded, clean-hearted person that he ought to let liquor alone.

"Alcohol, a Disease"

There is a sickly, sentimental, mussy, nonsensical theory being promoted and advocated by the liquor interest and accepted by thoughtless people to the effect that we should not blame the alcoholic or drunkard for his drunkenness. They say he is a sick man, that he has a disease, that his drunkenness is not due to personal fault on his part but due to dietary deficiencies, mental frustration, and psychological quirks; therefore he is not responsible. We should not blame him, nor criti-

ABOUT THE AUTHOR

The thrilling message on "Christian and Liquor Traffic" in this issue is by the editor's long-time friend, Dr. Samuel N. Morris of San Antonio, Texas. Dr. Morris is a graduate of Hardin-Simmons University, has Master's Degree from Brown University; was a successful Texas Baptist preacher. He is fifty-one years old, has one son. He and Mrs. Morris have often been in our home. He is the strongest single voice against liquor of this generation.

Collier's Magazine said of Sam Morris: "Of all the voices crying in the wilderness his is the loudest and most potent. He is the great white hope of the dries . . . If or when prohibition returns to this country, Brother Sam Morris will probably be more responsible for it than any other person."

He is a moving, strong Bible preacher, his speech is colorful and witty, factual and powerful. Over six thousand people have written to tell Sam Morris they were converted to Christ through his broadcasts on liquor. Many former drunkards saved through his message are now preaching the gospel.

We urge that you get every drinking man and woman possible to read this tremendous message by Sam Morris.

The Editor

cise him, nor condemn him, nor abuse him. We should treat him as we do a cancer patient, a man with heart trouble, or a polio patient. We should put him in a clinic or a hospital and hospitalize him.

The Bible is as clear as the noonday sun. The drunkard is personally responsible for his sin of drunkenness.

The Bible classifies drunkenness in the same sinful category with murder, adultery, stealing, idolatry, extortion, and other sins of the flesh. The Bible blames the drunkard or alcoholic for being a drunkard, just like it blames the murderer for killing his fellowman, the adulterer for committing adultery with his neighbor's wife, the thief for stealing his neighbor's property, or the extortioner for his conduct of extortion. The Bible emphatically declares in no uncertain terms that the kingdom of Heaven is shut to the drunkard on the same basis that it is shut to the murderer, the thief, the adulterer, the idolater and the extortioner.

Listen to the Word of God:

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."—I Cor. 5:11.

Listen to the Word of God:

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."—I Cor. 6:9,10.

Listen to the Word of God:

"Now the works of the flesh are manifest, which are these; Adul-

tery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."—Gal. 5:19-21.

The Use of "Wine" at the Lord's Supper

Now I want to answer three arguments that the wets use to justify their booze drinking from the Bible. First, the use of wine for the Lord's Supper; second, Paul's admonition to Timothy, "Use a little wine for thy stomach's sake"; and third, the story about where Jesus turned water to wine at the wedding supper in Cana of Galilee. Here are three Scriptures or Bible matters that wets use to justify their booze drinking. I believe it was Mrs. Eleanor Roosevelt who published in the papers such a response to a question, in her column, "My Day." One of her readers wrote to her about the question of drinking and she answered back after this fashion, "Why, we use wine for the sacrament, and if it is all right for the sacrament, it ought to be all right for our personal use in the home." Well, Mrs. Roosevelt is pretty good in politics, but she is a million miles off base in the Bible.

The word wine is not used anywhere in the Bible in connection with the Lord's Supper. The New Testament makes no mention of wine in connection with the Lord's Supper. The word "cup" is used; the words "fruit of the vine" are used, but the word wine is not used. And, ladies and gentlemen, fermented, intoxicating wine should never be used for the Lord's Supper. Communion bread is to be unleavened, not to contain any yeast because the bread symbolizes the body of Jesus, which was perfect and sinless.

It is yeast that causes grapejuice to ferment into intoxicating wine. If the bread should be unleavened, then the part that represents the blood should be unleavened because the blood of Christ was as sinless and pure as was the body of Christ. Fermented, intoxicating wine is a putrid, decaying substance, and when you use that for the Lord's Supper, you are taking a decaying, putrid, contaminated substance to represent the pure, sinless blood of our Lord, and it is a blasphemous disgrace to the blood of Jesus Christ. But if you take the unfermented, pure, fresh, uncontaminated sweet juice of the grape, it is a perfect symbol of the blood of Jesus Christ that cleanses us from all sin. So that is the answer to that argument.

Wine for Timothy's Weak Stomach

Now: "Brother Sam, what about Paul advising Timothy to take a little wine for his stomach's sake?" You will find that over in the book of Timothy where Paul was writing to a young preacher. "Drink no longer water" (marginal reading "... no longer water only") "but use a little wine for thy stomach's sake and thine often infirmities" (I Tim. 5:23). Now I do not believe that he was talking about fermented, intoxicating wine, but let us pass that up just for the moment.

Is there any difference in the use of a product for medical purposes and for pleasure purposes? Indeed there is. A difference as wide as the sea. Did you ever go to a hospital and have the doctor roll up your sleeve, sterilize your arm, then take a hypodermic needle and stick it in your arm and shove morphine or cocaine or some other habit-forming narcotic drug in your arm and you drowse off to sleep while he performed an operation? Why, certainly. He was using it for medical purposes. The very fact that he used that for medical purposes and you submitted to it for medical purposes did not mean that you were in favor of some old quack doctor standing down here on the street in a darkened doorway with a hypodermic needle in his hand, and that to every old dope-head that came along and wanted a shot and had the price, that the doctor should give it so the doctor could get revenue to build schools or pay old-age pensions! See it, my friends? Paul specifically says, "... for thy stomach's sake and

thine often infirmities." If you could prove it was intoxicating wine he was talking about, you would have to limit its use in that Scripture to sick people for medical purposes and not for beverage purposes and indiscriminate pleasure purposes.

The Wine at the Wedding Supper

"Yeh, but Brother Sam, doesn't the Bible say that Jesus turned water to wine at the wedding supper in Cana of Galilee?" Sure does! I knew you were going to bring it up, so I loaded my gun at that point, too. You Greek students of course understand that the New Testament was not written in English, but primarily in Greek. But a word in the Greek language, like the English language, often had more than one meaning.

We left Dallas this morning and drove up here. I say we drove fast. Do you know what I mean? Don't tell any patrolman about it! We got to a bridge where a car and truck had collided, and there we were, stuck for about a half hour while they were towed up the road. We were stuck fast, couldn't get away. We were drifting along up through Durant, Oklahoma, and a great big old shiny sport model coupe came along and in it was one of these faded, jaded janes with a cigarette dangling between her fingers—she's a fast woman, no doubt. And you know, one time we didn't eat anything for three days and nights, and then we broke the fast. Four different uses of the one word fast. Just to take the word fast, by itself, you couldn't tell what it means. You have to use it in the light of the context to get the meaning.

Now the story of the wedding supper in Cana of Galilee. The Greek word *oinos* had more than one meaning, both in the Bible and in classical Greek. *Oinos* meant either fermented, intoxicating wine or it meant nonfermented, nonintoxicating fruit juice, sirup, or even preserves. When the Bible says that Jesus turned water into wine, I cannot take that Scripture by itself and prove that it was not fermented, intoxicating wine, because the word *oinos* could be interpreted fermented, intoxicating wine. But you cannot prove it was, because the same word permitted the meaning of nonintoxicating, unfermented juice. But wait a minute. That is not all the Bible. My Bible says, "No . . . scripture is of any private interpretation" (II Pet. 1:20), meaning that we must interpret all Scripture in the light of all other Scripture.

Now, let me ask you a question. Did Jesus ever contradict the Old Testament? Did He? (Audience: "No!") Will you stand right up like a tomcat spitting tobacco juice in a brindle bull dog's eye and say He didn't? Got your mind made up? Well, you are right! I will agree with you. Jesus never contradicted the old Scripture. He always reaffirmed, upheld, magnified it. In fact, He said, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). "I am not come to destroy" (Matt. 5:17). O.K. Now let's see where we get. The Old Testament very plainly said, "Woe unto him that giveth his neighbour drink." Now, if you say because the word *oinos* (the Greek word for wine or grapejuice) permitted it being intoxicating wine; if you say, "Well, that means He turned it into intoxicating wine," then you have the Lord Jesus Christ pulling the curse of Almighty God down on His own head. "Woe unto him that giveth his neighbour drink." If you say it means intoxicating wine, then you have the Lord Jesus Christ utterly ignoring the plain, emphatic warning of the Old Testament, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Am I right about it? If you say that it is intoxicating wine simply because the Greek word *oinos* would permit that interpretation, then you have the Lord Jesus Christ denying, abrogating, and destroying the plain, unvarnished admonition, "Look not thou upon the wine when it is red." Such a position is wholly untenable. And I will stand anywhere, before any group anywhere on top side of God's earth, and say, "No sir! My Lord did not turn water

(Continued on page 7)



Sam Morris Says . . .

Dear Friends:

I hope you enjoyed my message which appears in this issue of the Sword of the Lord. I've always felt we should be practical in our every day lives in dealing with the liquor traffic and those who oppose it.

I have avoided patronizing grocery stores, restaurants, drug stores and hotels that sell beer and liquor. I have gone out of my way to patronize firms that don't sell beer and liquor.

I've always felt that those who abstain from the use of liquor and who avoid the costly wrecks due to alcohol ought to be able to buy car insurance at lower costs because they are preferred insurance risks. But until 1946 there was no such company in America. I was happy that year to join with a group of temperance leaders and insurance executives to establish a company to insure total abstainers only. I am the President of the Company—It's the Preferred Risk Mutual Insurance Company of Des Moines. It has established a fine record of service at lower costs.

On page 7 of this issue you'll find the advertisement of this Company. I hope you'll read it and give it careful consideration, and finally join the thousands of us who now insure our cars with this Company.

Sincerely yours,
Sam Morris.

(Advertisement)

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God Did It In Canada, Too!

Evangelist T. W. Wilson in a Blessed City-Wide Revival, Calgary, Alberta, Canada



By Rev. Wm. J. Laing, Campaign Chairman, and Pastor, Bethel Baptist Church

The first real city-wide campaign in years to take place in Western Canada has just come to a tremendous climactic conclusion. This campaign took place in the city of Calgary, located in the prairies of Western Canada where cattle and oil comprise the wealth. This great Campaign was known as "Calgary Crusade for Christ" and was directed by the competent leadership of Dr. T. W. Wilson. Accompanying him were Don DeVos and Herman Voss. As chairman of this Crusade and a local pastor, I can say that God did far above what we could ask or think in reaching Calgary, and a radius of two hundred miles in the surrounding area. Our churches have all benefited. The Christians were challenged and many new members will be brought in because of the salvation of souls.

These great services were held in the Victoria Pavilion on the famous Calgary Stampede Grounds. In spite of adverse circumstances, such as, the local newspapers forbidding the buying of space for advertising, and a week of snowy weather, the Pavilion was full by the end of the first week. Of course, three daily broadcasts helped to inform the people along with the utilizing of spot announcements. The huge audience that consistently attended the Campaign was the largest in Canada's history, and the only concern on the part of the Committee was where to put the people.

Don DeVos, song leader, soloist, choir master and master of ceremonies led the services nightly with unusual precision and ability in the building of the service and preparing hearts for the message to follow. The volunteer choir averaging between 200 and 250 voices was the greatest volunteer choir Canada has ever seen and nightly thrilled the audience with unusual arrangements.

Herman Voss was feature artist of the piano and Hammond organ.

"T. W." Wilson fearlessly and forcibly presented the message of salvation night after night, and it was a thrill to see altars lined with people seeking Christ at each service. Among them was the wife of a prominent oil magnate, soldiers leaving for Korea, cowboys in their western attire, waitresses and hostesses, drunkards, girls of low estate, and one of Calgary's Stampeder pro football players as well as people of many faiths.

The many cooperating churches, along with Youth for Christ, the Gideons and the Inter School Christian Fellowship, which sponsored the Crusade, felt that it was the greatest impact for God that Calgary has felt in its history. Various comments from the pastors such as the following indicate that the straight forwardness of "T.W.'s" messages and his thoroughness in his personal work of converts was of the highest calibre and strictly what a local pastor desires.

Rev. Gordon Ferguson, co-chairman and pastor of the Christian and Missionary Alliance Church: "Every member of our team, T. W. Wilson, Don DeVos and Herman Voss, have ministered under real anointing. In my opinion each church in Calgary will benefit more from this one city-wide campaign than any one church could through a number of independent evangelistic campaigns on a denominational level. The climax was reached in the fearless and God-centered messages of T. W. Wilson."

Rev. Cyril Hutchinson, president of Berean Bible College,

said: "I am joyfully convinced that Crusade for Christ in Calgary has constituted the greatest, most glorious movement of God that our city has ever experienced. These meetings have meant a deepening of spiritual life, an awakening concern for the lost, a growing warmth of true charity towards each other and a revival of spirit we all sorely needed."

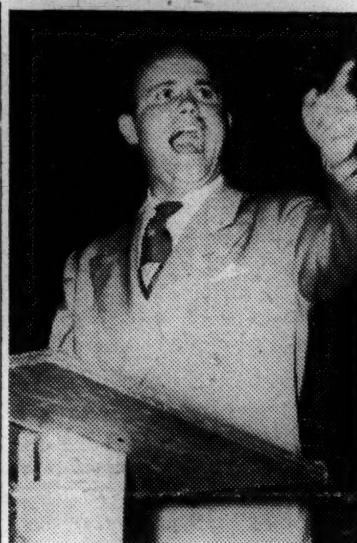
Rev. A. Wiebe, pastor of Manchester Gospel Tabernacle, said: "It is wonderful to see the leaders and the congregations of so many churches and organizations band together in this soul-saving business."

Rev. D. George MacDonald, North Hill Nazarene Church: "The spirit of unity and cooperation shown by churches, organizations and pastors has made a real impact upon Calgary in this Crusade."

Pastor John M. Watts, Pentecostal Tabernacle: "Dr. Wilson's ministry has been conclusive proof that we have far more to unite us than we have to separate us. Every night for three weeks he has kept on such Christ-centered truths that I have heard no remark from anyone that would give the slightest indication that any denominational bias has been stirred. It has been inspiring to see the people of God rally so faithfully through COLD, RAIN, SNOW, and SLUSH to present to the city of Calgary an insight of Christian enthusiasm that is truly heartening in these days of apathy and apostasy."

Professor, Rev. A. D. Cornell: "The evangelistic team that God sent to us for these days was of the highest calibre. Herman Voss played the gospel most magnificently on the Hammond and Don DeVos did an unusual and masterful job of assembling and training the largest mass choir that Calgary has ever seen. He also excelled as 'M.C.' of all the Crusade services."

"For one who trains preachers, I just couldn't find anything of failing about 'T. W.'s' preaching."



Evangelist T. W. Wilson

It is evident that he is familiar with people and how to deal with them, but more important he is familiar with the Lord Jesus Christ and loves to make Him known."

Rev. L. Preston, Pentecostal Holiness Church: "The soul-stirring, heart-searching messages from 'The Man for the Time,' T. W. Wilson has proved to me that God is still on the throne."

Words fail to express the true measure of our hearts' praise in this "God's doing." We shall long carry the memory of that closing Sunday when 13,200 people heard the ringing challenge of faith in Jesus Christ, and the sight of scores accepting our Lord as their Saviour.

Names Are Interesting!

The Sword of the Lord workers enjoy each week the "Little Sword," a mimeographed paper, put out by the workers themselves and distributed to employees, Sword staff evangelists, and families of the workers. Appearing in the issue of September 19 was an item we believe our Sword readers will chuckle over:

"The Sword Room feels that Retail with its Joanne Rice and Book Club with its General Lee have nothing on the Sword. We have a Leon Toogood and a Mr. Good-enough, Mr. B. E. Good, Miss Lillian Merry—not to mention such places as Looneyville, West Virginia; Loveland, Colorado; and Mud, Oklahoma. Then there's a Mr. Leake, Mr. Sprinkle, Mr. Rainwater, Rev. Tubbs and Mrs. Soaps. If they all got together in Bath, Illinois, they could really make a 'clean sweep' of things!"

If your name happens to be in the above list, please excuse us. You help us to make life more interesting!

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

Rev. A. C. Shuler of Jacksonville, Florida, has just closed a revival with the Pinetop Baptist Church, Blairsville, Georgia. He reports there were twenty-five additions and baptisms. This good evangelist of 825 Oak Street, Jacksonville, Florida, is now giving himself full-time to evangelistic work wherever the Lords leads.

Rev. Joseph J. Slone, pastor in Houston, Texas, writes that the revival conducted by Evangelist Clifton W. Brannon, 626 Electra Street, Longview, Texas, and was sponsored by 110 Baptist churches, with as many as 71 churches represented at one meeting, resulted in 535 decisions for Christ during the 9-day period. Of that number, 40 surrendered for special service, 50 established family altars, 47 claimed victory over sinful habits, and among the host of first-time decisions was Dale Richardson, the crusading constable from LaPorte, Texas, who has blighted Houston gamblers. He swapped his battle ax for the Bible, and said it was the hardest thing he ever did, to give up politics and accept Christ.

During the week of September 2 to 7 Evangelist Jimmie Shelton of Athens, Georgia, held a meeting at the small country Flat Creek Baptist Church, Chattahoochee, Florida. Rev. C. W. McDonald, pastor. The church was greatly blessed, and several conversions were recorded. September 9 to 14 he was at another small church Gillette Baptist Church near Palmetto, Florida,

David R. Lynn, pastor. Brother Shelton reports six first-time decisions for Christ, and forty-four backsliders reclaimed. Brother Shelton's last meeting was with the South Side Presbyterian Church, Vincennes, Indiana. Rev. Walter A. Reid, pastor. In the two weeks, thirty professed faith in Christ and forty-seven restorations were recorded. At this writing the evangelist is in Miami, Florida (Oct. 14-30); then November 25th he begins a county-wide meeting in Manatee County, Florida.

Evangelist Ed. Nelson of 120 West Mulberry, Fort Collins, Colorado, has just completed a four-week revival with the First Baptist Church, Salida, Colorado. Dozens of rededications were made public; several family altars were established, and more than thirty souls accepted Christ in the evening services. The church had not had a revival campaign in the past. Brother Nelson says: "The pastor, Rev. Cliff Morton, believes that the church can be built around similar revival campaigns, something the church has not known. He is planning to have two revival meetings a year from now on."

Brother Nelson is anxious for a conference on Revival and Soul Winning in the Colorado area.

Dr. Fred Garland, Bill McGarahan, Dr. John Herrman and Cy Ramseyer have teamed up for a revival tour, with the first campaign in Cadle Tabernacle, Indianapolis, which began Sept. 29.

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Christian and Liquor Traffic

(Continued from page 5)

into intoxicating wine, and the Bible does not teach that He did." With these facts before me, my friends, I oppose the liquor traffic on Bible grounds.

II. Scientific Grounds for Opposing Liquor

Let us turn from Bible grounds over to scientific grounds. It is an established scientific fact that alcohol in beer, wine, or whiskey is a habit-forming, narcotic, poisonous drug. It befuddles the brain, it depresses the nerves, it distorts the vision, it retards muscular reaction, it releases the inhibitions. Now that word "inhibitions" is a sort of a highfalutin, high-browed university term. It simply means that it takes the brakes off in people's lives and they play the devil while they are under the influence of it. You can take a man that is a perfectly safe driver while he is sober and put him under the influence of alcohol and he becomes a murderous killer on the street or highway. Why? Because the alcohol in the beer, wine, or whiskey that he drank beclouds his brain, numbs his nerves, and slows down his muscular reaction.

Not long ago two boys came back from the Korean battlefield. They landed in Charleston, South Carolina. One of them was a young married soldier. He rushed to the telephone, called his wife and told her and the babies in New York, "I am catching the next bus. It's leaving in just a few minutes. I've gotten back on American soil! I'll be home at such and such a time." He walked out of the telephone booth, started back across the street to the bus depot and a drunken driver roaring down the street pinned both of those soldier boys against a telephone post and killed them, and the little family in New York was without a father. What the communists in Korea could not do, a drunken driver on the streets of Charleston, South Carolina, did to a soldier boy. Why? Because that driver's brain was wholly under the influence of alcohol. His muscles were slow. His nerves were agitated. His

vision was distorted.

Eight thousand people are killed each year, and a quarter of a million people injured each year in America by drinking drivers! If Russia were to send a bombing squadron to America tonight and those bombers were to fly over our nation and kill 8,000 people and wound a quarter of a million other people, Congress would meet in joint session before noon tomorrow. Douglas MacArthur and Harry Truman would bury the hatchet. The Republicans, the Democrats and the Dixiecrats would all get together and they would declare war on Russia before noon tomorrow. And if necessary, they would sink this nation 500 billion dollars deeper in debt and kill off five million of our young men to conquer a nation completely around the world that would kill 8,000 of our citizens and wound a quarter of a million more with a bomb. Yet here is the New Deal, raw deal, repeal, liquor traffic that kills that many people and wounds that many people every year on the highways alone! Don't you think it is time somebody was getting together and declaring war on this, the greatest internal enemy of America today?

Alcohol, a Habit-Forming Drug That Causes Crime

Alcohol is a habit-forming, narcotic, poisonous drug that befuddles the brain, depresses the nerves, distorts the vision, retards muscular reaction, and releases the moral brakes in people's lives. Here is what I am talking about.

A doctor's wife in St. Louis, Missouri, went on a boat ride. She got tangled up with another man who wasn't her husband. He kept coming to her apartment room in St. Louis. Her husband found out about it, followed him to Cedar Rapids, stabbed him to death in a hotel room, was tried, convicted, and sentenced to seventy years in the penitentiary. He appealed his case. He went to Houston where he grew up as a boy, to wait the decision of the upper court. The upper court affirmed the lower court's decision, and the doctor committed

suicide in Houston. There's the picture of the husband committing suicide after killing another man over a relationship with a woman. How did it all start? She said, "On the boat ride I drank too much." "I drank too much." The alcohol befuddled her brain, set moral impulses running in the wrong direction and caused her to become involved in a humiliating scandal she will never live long enough to get over.

Last Christmas at Dwight, Illinois, a husband, a wife, two little boys and a sweet little girl decided they would visit the husband's brother in Albuquerque, New Mexico. They got into the automobile and started on their journey. They drove on down by Joplin, Missouri, then into Oklahoma. Away down the highway a man was standing with his thumb out. They had never seen him before. Why should they pay any attention to him? The milk of human kindness was in their veins and brotherly love was in their souls. They slowed down the car. The little boys moved over to make room for that hitchhiker. He had hardly gotten in the car when out came a six-shooter and for three or four days at the point of a gun he drove that little family around over Oklahoma, Texas, Arkansas and Missouri, then killed them, put all five bodies in an abandoned mine right up here in Joplin, Missouri. He went on to the West Coast and killed two other people, was apprehended and brought back to Oklahoma City, tried, and sentenced to 365 years in the penitentiary. What would cause a man to pull a stunt like that? He told his own story. He said, "I thought I would celebrate Christmas. I got me a bottle of liquor and went on a drunk. It's a horrible nightmare! It's a nightmare! I don't remember much about it."

Ladies and gentlemen, the al-

(Continued on page 8)

ENGAGEMENTS

Sword Staff of Evangelists

Kenneth Chapman
Oct. 23-Nov. 4, Southern Illinois; Nov. 6-18, Rev. Alfred O. Thornton, Pilot Knob Baptist Church, Summerfield, Mo.; Nov. 25-Dec. 9, Rev. Joseph Toth, Rochester Baptist Church, Rochester, O.; Dec. 10-23, Rev. A. C. Brown, 803 Wyatt, Greenville, Ill.

Ray Cutchin
Oct. 16-28, Rev. Roland L. Miller, Meade Street Baptist Church, 52 So. Meade Street, Wilkes-Barre, Pa.; Oct. 30-Nov. 11, Troy Bible Church, Rev. John Stam, (c/o Wheaton College) Joliet, Ill.; Nov. 13-25, Rev. G. A. Thomas, First Baptist Church, Danville, Ia.; Dec. 2-16, Rev. Ernest J. Dunn, Methodist Church, Kempton, Indiana.

G. Covell Keenum
Oct. 30-Nov. 11, Rev. Severin Bernas, Elm Baptist Church, 16827 Annapolis Ave., Detroit, Mich.; Nov. 13-25, Rev. L. Glenn Hazel, 437 Carson St., Monongahela, Pa.

Claude McDonald, Jr.
Oct. 23-Nov. 4, Gale F. Schafer, El Salem Baptist Church, Trunk F., Nye, Wis.; Nov. 11-25, Ill.; Nov. 26-Dec. 9, Ill.

J. H. Melton
Oct. 28-Nov. 11, Rev. J. C. Wygant, Evangelical United Brethren Church, 67 Barnett Street, Brookville, Pa.; Nov. 12-25, Union meeting, Baptists and Methodists, Rev. Thomas Lowther, First Baptist Church, 207 Lafayette St., New Bethlehem, Pa.; Nov. 26-Dec. 9, Youth for Christ at Corsica, Pa.—Rev. E. Ruark, Corsica, Pa., and James G. Hanna, Strattanville, Pa.

James Threlfall
Oct. 14-28, Rev. Kent W. Wray, Goodells Gospel Church, Goodells, Mich.; Oct. 30-Nov. 11, Mr. Hugh Nichols, Cumberland Pres. Church, Trilla, Ill.; Nov. 25-Dec. 9, Rev. H. Behl, Evangelical United Brethren Church, Greenmount, Md.; Dec. 11-23, Rev. Warren W. Helder, Calvary Bible Church, Route 1, Wrightsville, Pa. Contact Mr. Karl Bayman, 49 W. Maple St., East Prospect, York Co., Pa.

Eddie Wagner
Oct. 14-28, Rev. T. Fred Wolfe, Broad St. Baptist Church, Washington, Pa.; Oct. 29-Nov. 11, Rev. Earl Buffum, Lyons Baptist Church, Lyons, Mich.; Nov. 12-25, Rev. A. W. Duncan, First Baptist Church, Centertown, Mo.; Nov. 27-Dec. 9, Rev. William Peters, First Baptist Church, Chariton, Ia.

Douglas Winn
Oct. 21-31, Rev. W. M. Burton, 2245 Sycamore, Quincy, Ill.—Church: Ewing, Mo.; Nov. 2-18, Rev. James Rosner, Tabernacle Baptist Church, Jersey Shore, Pa.; Nov. 19-25, Rev. Earl Glenn, 3009 Angier Ave., Durham, N. C.; Nov. 26-Dec. 1, Lansing, Mich.; Dec. 2-23, Spokane, Wash.

These men on the Sword Staff of Evangelists have been called of God to do the work of an evangelist, and are willing to go wherever God clearly leads, to help in a revival campaign. Each of these God-called men have ability, are deeply spiritual and are successful soul winners. Each one is a proven evangelist. All have pastoral experience.

Everyone of these men is sound in Bible doctrine, believing in the complete inspiration of the Word of God, in the virgin birth, bodily resurrection and essential deity of Christ. They believe in Heaven and Hell, in regeneration by repentance and faith in Christ. They teach a separated life for Christians. They believe Christians may have an endowment of Holy Spirit power for soul winning. They are prayerful, loving, believing, compassionate men, carefully chosen to represent The Sword of the Lord as our official evangelists.

For dates with any of these men of the Sword Staff of Evangelists, write Rev. Ralph E. Mueher, Field Secretary, Sword Staff of Evangelists, 214 West Wesley Street, Wheaton, Illinois.

Billy Graham presents . . .

"Mr. TEXAS"

THE WORLD'S FIRST CHRISTIAN WESTERN

25,000 OVERFLOW HOLLYWOOD BOWL FOR PREMIERE OF "MR. TEXAS"; CROWD SETS NEW RECORD FOR MOTION PICTURE INDUSTRY; HUNDREDS DECIDE FOR CHRIST.

Hollywood, October 2—SPE-CIAL—the film capital of the world saw something new in motion pictures this week—and saw all attendance records for a motion picture premiere broken as a crowd, estimated by newsmen as 25,000, filled the vast Hollywood Bowl to overflowing, with additional thousands turned away from the showing of Billy Graham's new film "Mr. Texas." The crowd was the greatest in the Bowl in the past three years, and the CITIZEN-NEWS quoted leading churchmen in describing the meeting as "one of the most significant events in modern Christian evangelism."

Everything about the premiere was big, even by Hollywood standards. The huge screen, constructed especially for the showing, is the largest portable screen obtainable. The bowl itself took on the aspects of a great church—the

largest in the world—with 20,000 seats, and for a spire, the beams of 20 huge spotlights shooting their rays more than 10,000 feet into the sky. The traffic jam was described as one of the worst in Los Angeles history, with cars in line bumper-to-bumper for miles in every direction.

The decisions for Christ, as the invitation was extended at the close of the picture, represented the largest response in the history of evangelism in Los Angeles, with more than 400 recorded decisions.

Billy Graham's great campaign in Hollywood was extended, with no closing date yet established. Recorded decisions for Christ have averaged about one hundred nightly. The nightly attendance had already gone past that of the great Los Angeles campaign two years ago, and the number of decisions exceeded by far the decisions over a similar period of time.

ANNOUNCING AN ANOINTED EVANGELIST . . .

By the Editor

When God calls any sincere and godly man to the work of evangelism, to a life devoted wholly to the reviving of God's people and to the winning of the lost in revival campaigns, it is a joy to me. The prayer of my heart for many years has been that the Lord of the harvest would send forth more laborers into His harvest.

But I do not know when I have ever been happier to announce an evangelist than I am to be able to say that Rev. J. D. Carlson of Toronto has entered the field as a full-time evangelist.

Brother Carlson was for three years the pastor-evangelist of Avenue Road Church in Toronto and was the Youth for Christ director in that great city two years. Under his ministry, the Avenue Road Church often had one thousand people present for the mid-week Bible study and prayer service. Congregations on Sunday evening would fill the church seating seventeen hundred, and then at 9:00 p.m. a second service of song fest, praise and testimony would often fill the church again. Great numbers were saved, so the church became known as one of Toronto's great soul-saving centers. It was my great joy on three occasions to minister in this large church and to know firsthand the most remarkable, Spirit-filled leadership of this godly, cultured and Spirit-filled man. I prayed then and I rejoice now about his entering the work of full-time interdenominational evangelism.

Our Brother Carlson's first campaign since leaving the church at Toronto has just been concluded in the Central Church of the Christian and Missionary Alliance at Lincoln, Nebraska. Rev. Norman G. Oliver, the pastor, writes as follows:

"The Reverend Joseph Carlson has just concluded eight days of evangelistic services in the Central Church of the Christian and Missionary Alliance at Lincoln, Nebraska. These services were the most successful of all services held at Central Church over a long period of time. The response of the community was immediate and wholehearted. The church was crowded every night for the eight days. There were many decisions and rededications.

"Reverend Carlson is an evangelist of exceptional spiritual power. His messages are Bible-centered, clear and direct. He holds his entire audience in rapt attention at every moment.

"As pastor of the Central Church, I wish to express my deep appreciation of the rich fellowship with the evangelistic party. Mrs. Carlson plays the Marimba and the piano with great skill and



Rev. J. D. Carlson

feeling. Both the evangelist and his wife are accomplished musicians.

"I shall be delighted to recommend this evangelistic party to any church planning special services."

September 30 in the Beulah Tabernacle at Edmonton, Alberta, Canada, Brother Carlson began his second campaign. Rev. H. McVety is the pastor. The Sunday morning crowd overflowed the tabernacle and on Sunday evening a large downtown auditorium was filled, and people were saved the first day.

Brother Carlson is a man of such stature, such experience for great crowds, such mature wisdom and discretion, such fine grasp of the Scriptures and such thorough and sound knowledge of the Word of God that he ought to be used in the largest churches and in city-wide campaigns. With all my heart I thank God for Brother Carlson. I would cheerfully recommend him without hesitation for the largest city-wide campaigns.

Mrs. Carlson is a splendid musician, a fine soloist, a devoted and modest soul-winning Christian.

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Those wishing to get in touch with Evangelist J. D. Carlson may write him at 2304 Emerson Ave., N. Minneapolis, Minnesota.

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Christian and Liquor Traffic

(Continued from page 7)

cohol had so upset his mental proclivities, had unstrung his nerves, had taken the moral brakes loose in his life so that he murdered the innocent and helpless. That is what alcohol does! A scientific fact which nobody can dispute.

I visited the penitentiary in Ed-dyville, Kentucky. Nine men were in the death cells, eight of them there for crimes they committed while under the influence of liquor. I walked up to the first cell, put my hand through the bars, introduced myself, shook hands with the man, quoted him a Scripture, and had prayer with him. I walked up to the second cell, to the third cell; again and again I repeated the performance. When I put my hand through the bars of the next to the last cell, a young man with a clean-cut face—not a hardened criminal's face at all; he was hardly old enough to be sentenced to die in the electric chair—gripped my hands with both of his and I could feel his whole frame shake in the semi-darkness of that old death cell. After a bit his emotions were under control and he gasped at me through the bars. "And you're Sam Morris! Sam Morris, that man who talks over the radio against liquor!"

"Yes, Son, that's who I am."

"Oh, I wish to God I had listened to you. I do wish I had listened to you!" And he broke down and cried. He said, "When I was just a little boy my mother would make me sit down in front of the radio and she would say, 'Son, you listen to that man. He's telling you the truth about liquor. That's what the stuff does. He's telling you the truth.' (I've been on the radio nearly twenty years now against liquor.) He continued to talk. 'I'd get mad at Mother and I thought you were an old crazy and Mother was an old fogey; but under the influence of liquor I killed a man and I'm sentenced to die in that big chair in just a few days.'"

Just a few days after I had prayed and talked to him, he went across the aisle, they put him down in that big chair, put a metal clip on his head and one on his ankle and threw a switch. There was the smell of human flesh burned by many, many volts of electricity and his soul went out to meet God. He wasn't mad at the man he murdered. What caused him to do it? The alcohol had affected his brain, had affected his nerves, had loosened the moral brakes in his life.

Alcohol, a Different Product

I never heard of any of these things happening to people because they drank buttermilk. Have you? I never heard of a man killing another one because he was full of red beans, corn bread and turnip greens. I never heard of a woman being untrue to her husband because she had filled up on ice cream. I never heard of a man beating up his wife, running his little children off in the darkness of the night and the next morning coming all tuned up, weeping and saying, "Wife, I'm so sorry I beat you and the babies last night. Please don't leave me. Please don't divorce me. But really, Wife, don't blame me because it wasn't I; it was those old biscuits you cooked for my supper that made me do it."

Well, ladies and gentlemen, I want to ask you a question: Why haven't you ever heard that eating bread, beans, turnip greens, ice cream, candy cause people to do this? Because bread, beans, ice cream, candy, turnip greens, shoes, hats, coats do not have alcohol in them to affect the brain, the nerves, and the moral brakes in people's lives. It is because alcohol is a habit-forming, narcotic, poisonous drug that makes it do this to men who use it. Am I right or wrong?

Liquor Makers and Sellers Unworthy of the Respect of Respectable People

Now we have come to a very important place and I hope God will give me the grace to sink this in your souls until you will never be able to get away from it. If what I have said is true, then the man who makes or sells beer, wine, or whiskey is not to be placed on the same level of respect as the man who sells bread, groceries, meat, potatoes, shoes, hats, clothes, automobiles, furniture, hardware, dog food, because the man who sells groceries and milk or clothing or automobiles or furniture is helping his fellow man by selling a useful product that is needed by his fellow man and is a blessing to him and does not harm him. But the man who manufactures or sells beer, wine, or whiskey, is selling a product that degrades, debauches, is detrimental and in many cases destroys his fellow man. He is not entitled to the respect of respectable people.

No Good Men in Liquor Business

But somebody says, "Well,

there are good men in the liquor business." I deny it. There never was a good man in the liquor business and never will be one. And I will prove it. Can you have a good man running a bad business? Make up your mind. Get down off the fence. Either the liquor business is not a bad business or there are no good men in it—one or the other. You cannot have a man that is a good man and have that man carrying on a bad business at the same time. The very fact that he is intentionally in a bad business keeps that man from being a good man. Oh, he may go to church on Sunday morning and pray loud enough to be heard four blocks. He may sing like an angel in the heavenly choir. He may put \$25 on the collection plate to give his preacher the lockjaw on the liquor question, but that won't make a good man out of him. Now let us make up our minds and get on off the fence. Either the liquor business is not a bad business and we ought to quit lying on it and quit fighting it, or else there are no good men in it—one or the other. Make up your mind!

Men Cannot Be Separated From the Business They Operate

That is the reason Sam Morris for sixteen years, without apology to men, angels, or devils, has not only condemned the liquor business but condemned the men who are in the business.

Every once in a while some pious, week-kneed, thin-skinned, spineless, yellow-backed, white-livered, thumb-sucking, toe-kissing, pusillanimous, pussy-footing, fence-straddling, pie-eating, biscuit-hunting, ham-and-egg preacher gets up and says, "Well, now, it's not the men we're fighting. It's the business." God bless you, brother, I fight the men as well as the business, and if he doesn't want me to knock his shins, let him get out of the dirty, old low-down, lousy wicked business he is in. You can't separate a man from the character of the business he operates.

When the Lord Jesus Christ walked into the temple and saw that bunch of hypocrites sitting around those money tables and that bunch of stock up there, He didn't knot up that rope, look pious and say, "Now, boys, it is not you but the business you are in that I am opposing." My Bible says that He knotted a rope together and began to beat those calves over the back. He kicked those money tables over and He called them a bunch of thieves. He said, "You have turned my house which is a house of prayer into a den of thieves." He got rough with them. He did not apologize and say, "It is just the business you are in." He condemned them personally for being in a wicked business. God help us to stand up on the Word of God.

In the twenty-third chapter of the book of Matthew, when Jesus looked at that bunch of Pharisees He did not say, "Now, boys, really, I have nothing against you. It is not you but it is your practices that I am condemning." Brother, He called them a bunch of scribes, Pharisees, hypocrites, white-washed sepulchres, snakes, vipers. Man alive! He got rough with them. Ladies and gentlemen, God help us to condemn the sinner as well as the sinner's sin!

Now we have gotten down to that point. It is a scientific fact, and being a scientific man I would oppose the liquor business on scientific grounds if there weren't any Bible to speak against it for the simple fact that this is a product that is detrimental, degrading, debauching, and destructive to our fellow man and it must be condemned by good men and women who love to help their fellow man.

III. PRACTICAL GROUNDS FOR OPPOSING LIQUOR

Now I want to come to another point. I oppose the liquor business on practical grounds. First, I oppose it on Bible grounds; second, on scientific grounds; and third, on practical grounds.

I got a letter from a preacher who said, "Brother Sam, I like to hear you. I think you can say more against liquor in fifteen minutes than anybody I ever listened to. But you waste an awful lot of time beating, banging, pecking, mocking the brewers and distillers and beer-joint owners, and wet

newspaper editors, and wet magazine editors, and wet radio station managers. They won't listen to you, and if they did, they wouldn't pay you any attention. You're just wasting your time. Why don't you forget all about them? Just get up on the radio and preach Christ and Him crucified. Lift Him up as the only hope of the sinner. Get the poor old drunkard under the blood, born again, regenerated, saved. That would solve the liquor traffic."

Now brethren, don't all of you look guilty at the same time. How many of you have been guilty of saying it?

Saving Drunk Won't Solve Liquor Problem

Will getting the old drunkards converted solve the liquor problem? Well, let me ask you a question. Could you solve the polecat problem around your hen house just by fumigating the chickens after the cat had been there? No, sir, brother; you have to do something with that cat or he will come back and you will have the whole stinking business to do over again. Could you solve the rattlesnake problem in your yard where the children play simply by taking the child that the snake bites to the hospital and putting him under the care of a doctor? No, sir, brother; you have to get your shotgun down out of the closet and blow the snake's tail off right behind his ears or he will bite another child while you have gone to the hospital with that one.

And, ladies and gentlemen, if God gave me the grace and power tonight to lift my voice to reach every drunkard in America and they would be converted, born again, regenerated, made a new creature and if they never touched another drop of liquor as long as they lived; yet if the distilleries, the breweries, the beer joints, the night clubs, the honky-tonks kept running; if the big newspapers and magazines kept carrying quarter-page, half-page, full-page, double-page, leader-page, advertisements playing up, glamorizing, advertising, popularizing the drinking; and if television and radio kept coming into the home by the fireside where the little children are, with the cans jiggling and juggling across the television screen and the cans singing and all that glamorization if that kept going on, though I converted every drunkard in America tonight, in fifteen years we would have another crop of drunkards just as big as the crop that I got converted tonight.

Now don't misunderstand me. I believe in reaching down and getting the drunkard and pointing him to Christ as the only way of salvation. Over six thousand people have written me personal letters telling me that my talks on the radio have turned them from drinking to the Lord Jesus Christ, and they have been saved.

Last Sunday morning a man came up to me in a town in Alabama and said, "Brother Morris, seven years ago I was a drunkard. I cursed you. I wouldn't listen to you on the radio. I would get mad at my wife, yet she kept making me listen to you. I was converted sitting by my radio. Now I'm a Methodist preacher, preaching the gospel of Jesus."

Sunday afternoon in Florida, Alabama, a man came up to me and said, "Brother Morris, I'm the man who wrote to you." Then he told me what he said in his letter seven years ago: "It's been nearly ten years ago that I was a drunkard and wasted everything that I made, made my family miserable and starved them. I got to listening to you and was converted by my radio. I gave my heart to the Lord. Now I'm a Christian and our home is happy."

Last Sunday night, after speaking to thousands of people in the great ball park down yonder in Andalusia, Alabama, a man came up and said, "Brother Morris, I'll never cease to thank God that I heard you on the radio."

I am for preaching the gospel to lost men. I am for pointing them to Christ for salvation for the drunkard. But brother, you cannot solve the liquor problem in ten million years by preaching the gospel to the drunks, because you have to do something with the traffic, as well as do something with the drunkards the traffics make. That is the unfortunate weakness of Al-

coholics Anonymous. A lot of people have gotten completely pie-eyed over this secret organization known as Alcoholics Anonymous. And a lot of pious preachers who do not have the backbone and the intestinal fortitude to stand up on their two hind feet and oppose the liquor traffic, try to justify their conscience by talking about Alcoholics Anonymous. Thank God we are for anything that will save a drunkard. But did you know that most of Alcoholics Anonymous serve liquor in their own homes, at their own tables? They don't advocate total abstinence for anybody but an alcoholic. You cannot get one in a thousand to take part in a local option liquor election. You cannot get one of them to speak against the distillers, and the brewers, and the beer-joint business. "No, we will rescue the old alcoholic"; and he ignores the traffic that makes alcoholics. He goes around and digs out the alcoholic, but lets the brewers and distillers and beer joints keep on making alcoholics. I repeat: you have got to do something with the traffic, as well as something with the victims made by the traffic.

Now, ladies and gentlemen, that is the unfortunate weakness of this Yale School of Alcoholic Studies in New Haven, Connecticut, that a lot of people have been duped by in this country. The first \$80,000, put in to that thing was from a malting firm! If the liquor crowd doesn't finance it, they ought to: it is the best agent they have in this country. You can't get the Alcoholic Studies group to say a word against the liquor traffic. They will go around and hold alcoholic studies; they will talk about the alcoholic—"the alcoholic this," "the alcoholic that." "What makes them sick is mental frustration, dietary deficiency; they didn't take enough vitamin pills." "He's got a disease; he's a sick man. We've got to build a clinic, a hospital, and put him in it and rehabilitate him." And they never open their mouths about what they are in favor of doing with the brewer, the distiller, the beer joint, the

(Continued on page 9)

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Dr. Bob Jones Says:

Many people seem to think that I have been a pretty good man to raise money; but to be perfectly frank about it, I never thought I was very good at this job. It has never been easy for me to ask God's people to contribute to a cause; but when I have a real good cause in which I cannot possibly be selfishly interested, I manage to overcome my timidity. That explains why week after week I have been making appeals to you Christian people to contribute to the million-dollar Student Loan Endowment Fund which we are raising to help young people who are not able to pay all of their expenses but who sincerely wish to attend Bob Jones University and train for Christian leadership. I can understand young people who face financial difficulties. As I have told you before, I had to borrow all the money to pay my expenses through college. I paid this back and paid 8 per cent interest on all I had borrowed. It was not easy. So I have worked out a plan to help young people that need help and help them in a way so they will not have the heavy burden of paying the debt that I had to carry. We experimented with a number of plans and at last found a way to help young people without putting too heavy a strain on them. When we saw that the plan would work, we submitted it to our friends and now for months we have been appealing to you to help us raise enough money so no worthy student who is willing to do the best he can for himself will ever have to be turned away from Bob Jones University because he is not able to

pay his expenses in full. We have raised more than half of the million dollars, and we are going to keep on keeping on making the appeals to you Christian friends until you help us reach the million-dollar goal. I know that there are many appeals being made to you, but I tell you in all sincerity that I do not know any place where you can invest some of God's money where it will do more good than in this Student Loan Endowment Fund. When we talk about a million dollars, it sounds so big to some people who cannot contribute a large amount and they say to themselves, "What little I could give would not amount to much," but you are wrong about that. If you are able to contribute a large amount, we, of course, would appreciate your doing it; but we want you Christian people to know that we appreciate a small amount from the people who love the Lord Jesus Christ but who are not able to give in large amounts just as much as we do the larger contributions made by people who have more means.

Now, my friends, come on and help us. Don't put it off any longer. If you have already made an investment, try to invest some more. Please help us in our effort to help other folks. This is an unselfish job we are doing. So please help us put it over. And don't forget to pray for us. Please let us hear from you as early as possible. May God bless you.

BOB JONES, Founder
Bob Jones University
Greenville, S. C.

(Advertisement)

Christian and Liquor Traffic

(Continued from page 8)

night club, the honky-tonk, the wet newspaper, the wet magazine, the wet radio station. It is all dealing with the victim, and tolerating, condoning and almost positively supporting the liquor traffic.

When I hear a preacher say, "Well, I believe in preaching the gospel and getting the old drunk born again; I am not much on this fighting the liquor business"; when I hear an Alcoholics Anonymous saying, "Well, we have no fight on the industry; we just want to help the alcoholic"; or when some of these Yale school boys who have been up there come back and talk about vitamin pills and clinic, they all remind me of the story of the fellow who sat down to eat breakfast. About the time he forked into his ham and eggs, some water ran down through the ceiling. The bathroom was up over the breakfast room. It broke into a stream. He looked up, his wife looked up. She looked at him, he looked at her. They both looked hurriedly at that stream of water. "Husband, did you shut off that

faucet like I told you, in the bathroom?"

"Wife, I forgot it."

He dashed upstairs as fast as he could go, taking three steps at a time. He jerked the door open. There the water faucet was running wide open, the tub overflowing, and the water spreading over the floor. He gathered up his robe, tipped through the water, went by the tub, went by the faucet and got over to the corner, to the closet, jerked open the door and got the mop. And with the faucet still running wide open and the tub still overflowing, he started swinging the mop. Oh, he just swung the mop! The water flowed, the tub overflowed—he mopped, and mopped, and mopped! How long would it take him to clean up his bathroom?

Ladies and gentlemen, let us tonight realize we have got to shut off the faucet as well as swing the mop. We have got to do something with the traffic as well as do something with the victim of the traffic. That is why I am for prohibition—it screws down the faucet. The first full year of repeal, the American people drank approximately eight gallons of liquor per person. Do you know how much they drank last year? Not eight gallons, but across America last year the American people drank approximately twenty gallons of beer, wine, and whiskey for every man, woman, boy and little girl in the land. That is how much this flood has deepened since the repeal of prohibition. While the rest of America drinks one gallon of hard liquor per person, in Washington, D.C., where we need the clearest brains, the steadiest nerves,

the soberest hearts, they drank four gallons of hard liquor per person. That is the result of the repeal of the Eighteenth Amendment. And across America people are waking up to the fact that you have got to shut down the faucet as well as swing the mop.

THE FENCE OR THE AMBULANCE

*'Twas a dangerous cliff, as they freely confessed,
Though to walk near its crest was so pleasant;
For over its terrible edge there had slipped
A duke and full many a peasant;
So the people said something would have to be done,
But their projects did not at all tally.*

*Some said, "Put a fence round the edge of the cliff;"
Some, "An ambulance down in the valley."
But the cry for the ambulance carried the day,
For it spread through the neighboring city;
A fence may be useful or not, it is true;
But each heart became brimful of pity
For those who slipped over the dangerous cliff,
And the dwellers in highway and alley
Gave pounds or gave pence, not to put up a fence,
But an ambulance down in the valley.*

*"For the cliff is all right, if you're careful," they said,
"And it folks even slip and are dropping,
It isn't the slipping that hurts them so much
As the shock down below when they're stopping."
So day after day as these mishaps occurred,
Quick forth would the rescuers sally,
To pick up the victims who fell off the cliff,
With their ambulance down in the valley.*

*Then an old sage remarked: "It's a marvel to me
That people give far more attention
To repairing results than to stopping the cause
When they'd much better aim at prevention.
Let us stop at its source all this mischief," cried he,
"Come, neighbors and friends, let us rally;
If the cliff we will fence, we might almost dispense
With the ambulance down in the valley."*

*Better guide well the young than reclaim them when old,
For the voice of true wisdom is calling:
"To rescue the fallen is good, but 'tis best
To prevent other people from falling."
Better close up the source of temptation and crime,
Than deliver from dungeon or galley;
Better put a strong fence round the top of the cliff,
Than an ambulance down in the valley.*

—Joseph Malins, in the Protest

Local Option Prohibition

In the state of Massachusetts there are about eighty towns, with populations ranging from 40,000 down, which have gone back to prohibition by local option.

In the state of New Hampshire there are a hundred such towns. In the state of Vermont, 120.

In the state of Maine, over 300. In the state of Wisconsin, there are about 350 precincts, voting political units, where you can't buy a legal bottle of beer, wine, or whiskey.

In the state of Ohio over 500 precincts, towns and townships have all local option prohibition election and have outlawed the sale of liquor by local option prohibition.

In the state of Pennsylvania over 700 towns and townships have voted dry in local option liquor elections. In the state of Illinois, over 1,000 towns and townships, road districts, have voted back prohibition by local option. They not only swung the mop, but they screwed down the faucet.

We get into the south where they have county-wide elections.

Here in the state of Arkansas you have 39 whole counties where you cannot buy a legal bottle of beer, wine, or whiskey. The only place where you can buy legal liquor on the highways between Little Rock, Arkansas, and Dallas, Texas, is in the county where Texarkana is, on the Arkansas side.

In the state of Mississippi where they never did legalize whiskey but legalized 3.2 beer like Oklahoma, fifty-three counties have now outlawed the sale of beer as well as whiskey. And if today when people went to the polls, the county in which Andalusia, Alabama, is, voted dry—as I trust it was—that means that out of sixty-seven counties in Alabama, forty-eight of them are bone dry, and you cannot buy a legal bottle of beer, wine, or whiskey anywhere in them.

In the state of Georgia, sixty-four whole counties have outlawed the sale of beer, wine, and whiskey.

In the state of North Carolina, there are forty-three counties that had previously outlawed the sale of whiskey, that in the last three years have outlawed the sale of beer and wine. Listen to this.

Kentucky makes half the whiskey made in the United States. Fifty-one per cent of the whiskey made in America is made in the one state of Kentucky. Seventy-three legal distilleries and six legal breweries are running day and night. The old Glenmore Distillery in Owensboro, Kentucky, just one distillery in the state of Kentucky when running at full capacity produces five thousand barrels of whiskey in one day—not in a week, but in one day. In the state of Kentucky that makes half the whiskey made in America, there are 120 counties. Ninety-three of the 120 counties have voted countywide to go back to prohibition and outlawed the sale of all beer, wine and whiskey.

In the state of Texas from which I come, we have 142 counties where you can't buy a legal bottle of beer, wine, or whiskey. As you come into Texas at Texarkana, the minute you hit Texas territory, you hit prohibition. And you won't find any legal beer, wine, or whiskey until you get to Dallas county. You go through Dallas County and Tarrant County, go on up Highway 80 through Ranger, Cisco, Abilene, Sweetwater, Big Springs, to Midland, Texas, and you will drive all the way from Fort Worth to Midland, Texas—over 300 miles—without being able to buy a legal bottle of beer, wine, or whiskey anywhere along the line. In Abilene, Texas, where three fine colleges are located, a city of 50,000 population, you cannot buy a legal bottle of beer, wine, or whiskey within fifty miles in any direction of the city.

Lubbock, Texas, is the hub of the plains, a thriving, growing, great section of the south plains. In 1940 Lubbock had 31,000 population. In the 1950 census, Lubbock had 73,000 population—it had more than doubled in ten years. The liquor crowd says, "You have to have liquor in the town or grass will grow in its streets. Business won't come to the town, and people will move away so they can get their liquor." Lubbock is the direct refutation of that lie. You can't find a legal bottle of beer, wine, or whiskey within one hundred miles of the city of Lubbock in any direction. Directly north to Amarillo, out in New Mexico to Hobbs, down to Midland, east to Wichita Falls before one finds legal liquor: and as you start back south you have to go all the way to San Angelo, Texas, to find legal beer, wine, or whiskey. Praise God, some people have come to realize that you have to screw the faucet down as well as swing the mop!

I am opposed to the liquor business on Bible grounds. I am opposed to it on scientific grounds, I am opposed to it on practical grounds. I believe in screwing down the faucet as well as swinging the mop. I believe in dealing with the traffic as well as dealing with the victims of the traffic.

IV. MORAL GROUNDS FOR OPPOSING LIQUOR

I am opposed to it on moral grounds. I have a moral responsibility in this fight. My Bible teaches me, "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). In our Sunday school lesson last Sunday, the man with one talent was con-

demned, not because he had only one talent, not because he misused it, but because he did not use it at all. My Bible tells me that when Jesus comes back and gathers the nations to judgment, He will say,

"I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not: sick, and in prison, and ye visited me not."

They will say,

"Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?"

He will answer,

"Inasmuch as ye did it not to one of the least of these, ye did it not to me."

It is the sin of omission. It is just as black a sin in the sight of God not to do what you know you ought to do, as it is to do what you know you ought not to do. When you as a preacher, or layman, or laywoman sit around and twiddle your thumbs with these booze dives all around you and people going to Hell, and little children in the condition they are in—when you sit around and look pious and say, "Well, you know it doesn't bother me; I never touched a drop in my life," brother, you are guilty of sin in the sight of God. You have a responsibility. "To him that knoweth to do good, and doeth it not, to him it is sin." Do you agree?

Bootleggers and Legal Dealers in Same Dirty Business

But somebody says, "But under prohibition you had the bootleggers, and it is better to have legal dealers than it is to have bootleggers." I wouldn't spit across this microphone for the difference between a bootlegger and a legal liquor dealer. If I should spit in either direction, it would be toward the bootlegger. Do you know why? *The legal standing of the man who makes the liquor and the legal standing of the man who sells the liquor does not have a thing in the world to do with the chemical nature of alcohol and what it does to the man who drinks it.* You can take a bottle of moonshine liquor, made against the law in the river bottoms or up in the hills and sold in a fruit jar in the back alley against the law, by a bootlegger; you can take a bottle of Seagram's Seven Crowns, Four Roses, Johnny Walker, Cream of Kentucky, "Black Label," or Budweiser, Falstaff, Blatz, Schlitz or Pabst's Blue Ribbon—you can take a bottle of moonshine liquor in a fruit jar, sold against the law, and a bottle of legal beer, wine, or whiskey, made according to law and sold according to law, put them in a chemical laboratory, analyze the contents of the two bottles, and the alcohol in both bottles will be identically the same.

Didn't you ever notice that legal liquor will make a man wreck his car the same as bootleg hooch? Didn't you ever notice that legal liquor will make a man tomtocat around after any kind of an old alley cat he can pick up in a petticoat at a beer joint the same as bootleg hooch? Didn't you ever notice that legal liquor will make husband and wife fuss and fight like cats and dogs, separate and let the little children go to an orphan's home, the same as bootleg hooch? Didn't you ever notice that men, drunk on legal liquor, commit every crime in the catalog? They murder, steal, rob, rape, go to the penitentiary and die in the electric chair for deeds committed. Why? Because the alcohol in legal liquor is identically the same as alcohol in bootleg liquor. It has the same affect on the brain, the same affect on the nerves, the same affect on the eyes, the same affect on the muscles, and the same affect on the moral brakes in people's lives. The bootleg liquor may have some burnt cork, or some lye, or potash, or something else in it that the legal liquor doesn't have; but, brother, the alcohol in both bottles is the same. So if the alcohol in both bottles is the same, why argue about whether it is sold by a legal dealer or a bootlegger? Brother, I don't want to be biten by either a water moccasin or a rattlesnake. It is the poison in their fangs I am opposed to, not the spots on the rattlesnake's back, nor the rattles on his tail. One will

(Continued on page 10)

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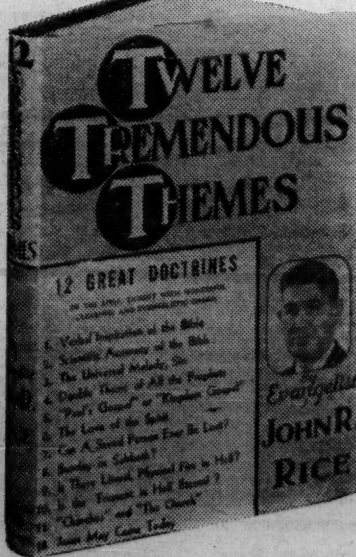
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Christian and Liquor Traffic

(Continued from page 9)

kill you the same as the other.

"Yeah, but it is better to have a legal dealer, regulated and controlled by law, than it is to have—"

Is it? If you pay your money to the bootlegger and buy and drink his liquor, he will make a drunkard out of you and send your soul to Hell. And there is not a legal dealer in America tonight that will not do the same identical thing. Just start paying your money to him and buying and drinking his liquor, and he will keep taking your money and selling you liquor and will send your soul to Hell just as quickly as any bootlegger who ever wobbled down the back alley after dark. And if your son goes to a bootlegger and puts down the money, the bootlegger will take his money and make a drunkard out of him, and embarrass you, and shame you, and break your heart. But if instead of going to a bootlegger, your son goes up to these night clubs, these swank cocktail lounges and legal stores where the owner and manager is a Chamber of Commerce man, who goes to the Rotary Club, to the Kiwanis Club, to the Lions Club, to the Exchange Club; is on the school board, heads the Red Feather Chest Campaign, and buys luncheons for the Boy Scouts—that dirty old buzzard will make a drunkard out of your boy just as quickly as any bootlegger who ever wobbled down the back alley after dark. If your girl goes to a bootlegger in the back alley and puts down the cash, he will sell her liquor, and as he shoves it across the dark space between him and her, he knows that he is selling her a product that will throw her brains out of gear, unstring her nerves, and take the moral brakes loose; and before morning, under that befuddled condition, she may be subject to the evil passions of men and eventually become an unmarried mother and die a scarlet woman of shame. But if instead of going to a bootlegger, she walks up to the legal dealer who goes to church on Sunday and prays, and sticks his chest out and says, "I am regulated and controlled. I am a law-abiding citizen. I am a member of the church. I love the Lord." That is what he says on Sunday, but he walks down to his booze dive on Monday, and Monday, Tuesday, Wednesday, Thursday, Friday and Saturday until midnight he sells booze and ruins girls just like that bootlegger in a back alley. He never sold a bottle of liquor across his legal bar to a woman that he didn't know as he shoved it across that under its influence that girl might lose her virtue, become an unmarried mother, and go through disease and disgrace, to death and Hell. I would not spit across this microphone for the difference between a bootlegger and a legal dealer.

When somebody says to me, "It is better to have legal dealers than it is to have bootleggers," I look at him and say, "Mister, is it better to have polecats or skunks? They are both in the same stinking business!"

Voters Equally Guilty

There is one difference between the work of bootleggers and legalized sellers of alcoholic drinks. Here it is. What the bootlegger does in the back alley, under the cover of darkness, without my knowledge or consent, against my will, over my protest, and in spite of my vote—what he does under those conditions, I am not a party to, and no intelligent person can blame me with it. Right or wrong? But if, on election day, I sit at home, too lazy and sorry and good for nothing, or afraid that if I go and vote somebody won't buy groceries at my store, or water their horse at my trough, or won't buy peanuts from me, or won't invite me to their shindig, or won't like me like I want them too, and I sit at home in neglect and do nothing about it, I am a party to his dirty business. Or if I walk up and shove my ballot in the box, voting to legalize liquor, and a man builds a legal brewery, a legal distillery, a legal beer joint, a legal whiskey store, a legal night club and operates it on the front street legally, lawfully, regulated, controlled, never breaks the law, pays revenue to the government I am guilty of his sin. Whom did I say he paid revenue to? Oh, the government!

Who is the government? I am.—That liquor store man is paying money to me just as much as he is paying it to anybody in America. Am I right? The bootlegger in the back alley can't advertise his wares, he can't get on the radio, can't get in the newspaper, can't get in the magazines, can't use great blazing billboards and neon signs; he can't play it up and fantastically picture it as an essential to success. He has to operate on a limited scale, in the back alley, and they have to hunt him up and buy it on the sly, and I don't know anything about it, and he does it in spite of me, and against my will. But the man I voted for operates on the front street, uses the billboards, newspapers, magazines, the neon signs, the radio, the television, and he operates with my endorsement, my approval, my support, by my authority and he pays money to me—I am as much a part of his liquor dive as he is.

Now I have enough sense to know that when I work and talk and preach and pray for prohibition, I am not going to stop everybody from making liquor, and I am not going to stop everybody from drinking it. But, thank God, I can keep from being a guilty party in their dirty, rotten, low-down business. If no other being in all the world ever stood for prohibition, Sam Morris would fight just as hard as he does right now.

Eighteen long years you have heard Sam Morris coming up from down on the old Mexican border because radio station network managers in America were sold out to the liquor traffic and would not sell time to the Temperance Union nor the League, and Sam Morris had to go to another nation to buy time. A lot of preachers have sat back with a sneer on their faces and gotten up in Bible conferences and in other preaching places, nudged each other and said, "Sam is just sawing on one string. He's got off the gospel and on the liquor question." But God bless you, brother, I have told God Almighty's

truth and I have awakened thousands and millions of people in America to the fact that this is a moral responsibility and you can't stand in your pulpits or sit in your pews, or live in your homes and let it go on and not lift your voice and not be guilty of the dirty, rotten, low-down traffic around you.

Men may go and buy liquor from a bootlegger; women may lose their virtue; men may wreck their marriage vows and desert their families and let their babies go naked and hungry; young men may go to the penitentiary; but, thank God, no man on top of God's dirt nor under God's canopy of Heaven, nor on the golden streets can ever blame Sam Morris for his tragedies, because I did my best to keep them from happening. But if I sit around and do nothing, or if I fail to warn them, or if I vote wrong, if I vote to legalize liquor, if it is legalized either by neglect or by my endorsement in the ballot, every man who becomes a drunkard, every woman who loses her virtue under

the influence of that liquor, every boy and every girl who sheds a scalding tear because of sorrows of that liquor—God Almighty will make me responsible for my part in that tragedy and sorrow. I have a moral responsibility to oppose the liquor traffic.

Prohibition Can Be Enforced

Can prohibition be enforced? The wets would have you believe that it cannot. While riding one day on a Greyhound bus from Louisville to Lexington, Kentucky, I was sitting in the front seat with the chair reclined, my hat over my face, and the window open to blow the cigarette smoke back. I had talked with the driver of the bus when I got on. I had been on the 50,000-watt radio station in Louisville for the previous three winters, and my voice was familiar to most of the passengers on the bus. Consequently my presence provoked a discussion, pro and con, of the liquor question. It got as hot as a firecracker. I sat on the front seat and said nothing—can you imagine

(Continued on page 11)

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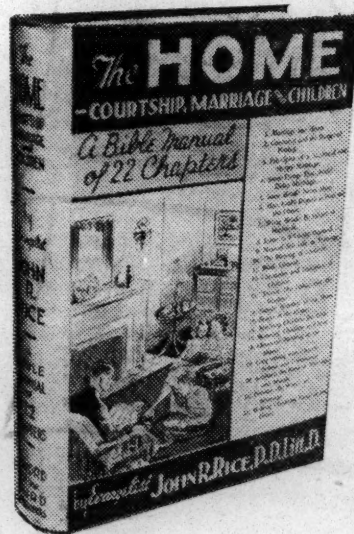
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Christian and Liquor Traffic

(Continued from page 10)

that? Until an old wet in the back of the bus, on that long seat that goes completely across the bus, spoke up in a garrulous voice loud enough for everybody to hear, and with scorn, sarcasm and disgust in his voice declared, "I get sick and tired of hearing these preachers, who ought to be preaching the gospel, getting up on the radio, in their pulpits and hollering and screaming for prohibition. If they had any sense, they would know you can't enforce it. Too many people like their liquor and don't like prohibition, and you can't make a man obey a law he doesn't like."

I looked back and three or four other old wets sitting there by him were nodding their heads affirmatively and chiming in.

"That's right!"

"That's what I think!"

I looked back. Don't think I was disturbed. Don't think that I was grieved or hurt by such a sneering reflection. Boy, I am telling you—if the Lord had called down from Heaven and said, "Sam, come up on High; your work is through," I would have felt bound and compelled to have answered back, "Just a minute, Lord. Wait until I get through nailing these old dirty hides to the barn door."

Do you know how I felt? I felt just like a man on a cold, frosty morning in duck season, with a double-barreled shot gun, who creeps up behind a tank dam and, peeping over the dam, spots a big bunch of green headed mallard ducks bunched close together swimming in the same direction. Now of course he is going to be a good sport and shoot at them on the wing. But incidentally, he is going to fire the first shot at them on the water to put them on the wing.

I knew I had a pot shot coming up on that back seat in that Grey-

hound bus; so I arose, levelled my gun and pulled the trigger. I said, "Mr., did I understand you to say you can't enforce prohibition because too many people like their liquor, don't like prohibition, and you can't make a man obey a law he doesn't like?"

The old wet, thinking that he had accomplished his purpose, which was to involve me in a public controversy, arrogantly replied, "Yes, Sir; yes, Sir. That is exactly what I said. You can't make people obey a law they don't like."

I smiled at him and waited long enough for the interest of everybody to become intense, then with a twinkle in my eye I said, "How about the income-tax law?" A look of consternation went over his face. He started sliding down in the seat and an uproar of laughter shook the bus.

Ladies and gentlemen, a government that can make 60 million people obey an income-tax law can make them obey a prohibition law, if the government wants to.

A government which in the public interest can make 130 million people stop buying sugar, coffee, shoes, can make them stop buying booze, if the government wants to.

The young men of America from eighteen to twenty-eight years of age do not want to be soldiers. There is not a shadow of a doubt in the world about it. They will not volunteer, in spite of all the high-priced, high-paid publicity and propaganda of the government depicting and describing the advantages and adventures of men in the armed service. I repeat: the young men eighteen to twenty-eight years of age do not want to be in the armed service of the United States, and I will prove that—they will not volunteer. If they wanted to be in there, all they would have to do would be just to volunteer. But they will not

volunteer. So what do we find? Ninety-six senators, 435 congressmen and the President of the United States at repeated intervals pass and sign a draft law, and whether these young men want to become soldiers or not, they are forced to become soldiers, and under that draft law, passed by 532 political leaders and enforced by the powers at their command, multiplied millions of young men and their fathers and mothers have been subject to the law, and multiplied thousands of their dead bodies are scattered all over the world. And, ladies and gentlemen, don't tell me that the political leadership of America can prepare and enforce a draft law and make the teeming millions of young men and their parents obey that law, but that those same political leaders can't make a few thousand bootleggers stop poking fruit jars through knot holes after dark!

And when the political leadership of America want to save this nation from the curse of the liquor traffic, like they say they want to save it from the curse of communism, they can pass a prohibition law and enforce it just as easily and just as efficiently as they pass and enforce the draft law.

Prohibition Tried Once

Somebody says, "We tried prohibition once and it didn't work."

My friends, we have tried world peace three times and it hasn't worked yet. We fought World War I, whipped old Kaiser Bill, threw our hats in the air and said, "Now the world is safe for democracy"; so we disarmed, sank our ships, settled down.

Then up arose Adolph Hitler, Mussolini and Tojo, and we went in all over again in a bigger and bloodier conflict than ever before, to make the world safe for democracy and end war. Again we were triumphant, but the booze-soaked diplomats had hardly gotten through signing secret agreements and making secret concessions

when the Korean situation developed. And now multiplied thousands of boys are bleeding and dying in Korea in the third effort to make the world safe for democracy. Why? Because freedom and liberty from oppression and tyranny are worth fighting for over and over and over again.

And ladies and gentlemen, freedom from the curse of the wicked, abominable liquor traffic and liberty from its bloody ravages upon innocent citizens, helpless wives and innocent little children is worth working and talking, preaching and praying and fighting for over and over and over.

Personal Testimony

I come now to the last concluding thought. Liquor breaks up more homes, causes more husbands to leave their wives, more wives to be untrue to their husbands, and more little children to go hungry than all other things combined. Two big judges of the divorce courts in Louisville, Kentucky, say, and it was published in the papers, that at least ninety-five per cent of the divorce cases coming before them involve liquor in some way.

Do you know what a broken home is? Did you have a good father? And a tender mother? And a happy family? And those who loved you? Well, there are a lot of folks in life who didn't have. Let me tell you of one.

In Childress, Texas, in 1906, there was a Christmas tree service in the Methodist church. That was in the pioneer days—forty-five years ago. The house was packed to the windows and doors. The tree was loaded with beautiful toys. Just before the service started, a woman slipped into the back door with three little children, two little boys and a little girl. They sat down way over in one corner of the house. That woman's husband had deserted her six years before, two months before the youngest boy was born. He had been gone six years; she did not know whether he was living or dead. Christmas time had come, and they went into the Methodist church for the Christmas tree. She washed for a living down west of the courthouse, in the poorer section. They had built a little boxed house, took in other people's dirty clothes.

The man portraying Santa Claus began to take the toys from the tree. As the name of a little boy or girl was called, up would go a hand and a little childish voice would say, "Here I am! Here I am!" Many gifts were piled around some; not so many around others. Somehow they didn't get back into the corner where that woman was who washed for a living, who eked out a miserable existence over an old rub board to support herself and babies.

Directly old Santa pulled a little toy doll down off the tree, one of these little talking dolls. As he turned it over, it said, "M-a-m-m-a." The little girl got all excited and her feet began to sway; she looked at her mamma and said, "Mamma! Mamma! That's it! That's the doll! That's the doll in the store on Main Street. That's the one I wanted! Is it going to

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be for me, Mamma." The woman looked off as the tears trickled down her cheeks.

The doll went to another little girl in another part of the house.

Pretty soon he pulled a little cap pistol down and began to shoot it. As he shot that little cap pistol, the little boy six years old who had never seen his father, got all excited and jumped up in the seat and his eyes bugged out as he looked over the heads of people. He went into a spasm of delight. He looked at his little sister and said, "That, that . . . that . . . that's what I want. I've been keeping my eye on that! I sure hope it's for me!"

It went to another little boy.

When the toys were all gone, and the tree stood stripped and bare, they reached at the foot of the tree and got a little mesquite-bar sack and inside of it was an apple, an orange, a few nuts, and a stick of lightning-rod candy. They took one each to those little children, and some others like them. Crowds went home and children's voices rang out in the night air, firecrackers boomed, Roman candles zoomed, toy pistols fired. The people went their way to warm, comfortable homes where lights glowed brightly, where fathers, and mothers, and children sat together at Christmas time. That woman walked out of the Methodist church with her little children, each with a little mesquite-bar sack—no firecrackers, no Roman candles, no toys—wended their way down by the nice homes, to this little boxed house she had paid for over the rub board. That night no cookies were in the cookie jar, no coal in the scuttle. A widow in the pioneer days knelt by her bed. She didn't know much about God, nor the Bible, but she believed every Word in this blessed Book. She asked God to bless her little children and to help her feed them.

Do you know who that woman was? Ladies and gentlemen, that woman was my mother. That was my little sister. Those little boys were me and my brother. I never laid eyes on my father until I was nine years old. That is a picture of a broken home. And while liquor was not primarily responsible for my home being broken, the home picture is the same story of want and degradation. By God's grace I will fight 'till I die to keep the heart break of broken homes from others. And remember that liquor breaks more homes, wrecks more lives, and damns more souls than any other curse in America.

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Why Most People Make Mistakes

What is the reason so many of us are deficient in the use of English and find our careers stunted in consequence? Why is it some cannot spell correctly and others cannot punctuate? Why do so many find themselves at a loss for words to express their meaning adequately? The reason for the deficiency is clear. Sherwin Cody discovered it in scientific tests, which he gave thousands of times. Most persons do not write and speak good English simply because they never formed the habit of doing so.

What Cody Did at Gary

The formation of any habit comes only from constant practice. Shakespeare, you may be sure, never studied rules. No one who writes and speaks correctly thinks of rules when he is doing so.

Here is our mother-tongue, a language that has built up our civilization, and without which we should all still be muttering savages! Yet some schools, by wrong methods, have made a study to be avoided—the hardest of tasks instead of the most fascinating of games! For years it has been a crying disgrace.

In that point lies the real difference

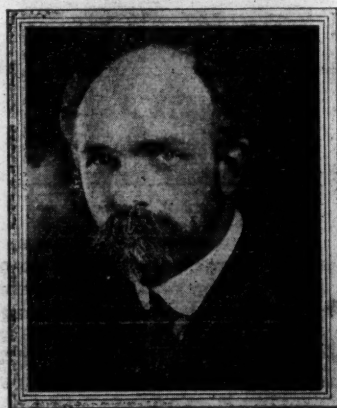
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between Sherwin Cody and these schools! Here is an illustration: Some years ago Mr. Cody was invited by the author of the famous Gary System of Education to teach English to all upper-grade pupils in Gary, Indiana. By means of unique practice exercises, Mr. Cody secured more improvement in these pupils in five weeks than previously had been obtained by similar pupils in two years under old methods. There was no guess-work about these results. They were proved by scientific comparisons. Amazing as this improvement was, more interesting still was the fact that the children were "wild" about the study. It was like playing a game!

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100% Self-Correcting Device

Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express what you meant, suppose you could hear him whisper: "That's wrong, it should be thus and so." In a short time you would habitually use the correct form and the right words in speaking and writing.

If you continued to make the same mistakes over and over again, each time patiently he would tell you what was right. He would, as it were, be an everlasting mentor beside you—a mentor who would not laugh at you but who would, on the contrary, support and help you. The 100% Self-Correcting De-

vices does exactly this thing. It is Mr. Cody's silent voice behind you, ready to speak out whenever you commit an error. It finds your mistakes and concentrates on them. You do not need to study anything you already know. There are no rules to memorize.

Only 15 Minutes a Day

Nor is there very much to learn. In Mr. Cody's years of experimenting he brought to light some highly astonishing facts about English.

For instance, statistics show that a list of sixty-nine words (with their repetitions) make up more than half of all our speech and letter writing.

Obviously, if one could learn to spell, use, and pronounce these words correctly, one would go far toward eliminating incorrect spelling and pronunciation.

Similarly, Mr. Cody proved that there were no more than one dozen fundamental principles of punctuation. If we mastered these principles there would be no bugbear of punctuation to handicap us in our writing.

Finally, he discovered that twenty-five typical errors in grammar constitute ninety per cent of our everyday mistakes. When one has learned to avoid these twenty-five pitfalls, how readily one can obtain that facility of speech which denotes the person of breeding and education!

When the study of English is made so simple it becomes clear that progress can be made in a very short time. No more than fifteen minutes a day is required. Fifteen minutes, not of study, but of fascinating practice! Students of Mr. Cody's method do their work in any spare moment they can snatch. They do it riding to work, or at home. They take fifteen minutes from time usually spent in profitless reading or amusement. The results really are phenomenal.

Free—Book on English

It is impossible in this brief review, to give more than a suggestion of the range of subjects covered by Mr. Cody's new method and of what his practice exercises consist. But those who are interested can find a detailed description in a fascinating little book called "How You Can Master Good English in 15 Minutes a Day." This book is published by the Sherwin Cody Course in English in Rochester, N. Y. It can be had by anyone, free, upon request. There is no obligation involved in writing for it. The book is more than a prospectus. Unquestionably it tells one of the most interesting stories about education in English ever written.

If you are interested in learning more in detail of what Sherwin Cody's method can do for you, send for the book, "How You Can Master Good English in 15 Minutes a Day."

Merely mail the coupon, a letter or postal card for it now. (No agent will call.) SHERWIN CODY COURSE IN ENGLISH, 11210 B & O Building, Rochester 14, N. Y.

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Write: Rev. Ralph Mucher, Field Secretary
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Strange Short Stories

By Dr. Walter L. Wilson



The flag of the United States in a very peculiar way presents many interesting lessons which will be profitable for us to consider. We shall see that there are explanations which will be valuable to us in the construction of this lovely emblem of our country. Let us first consider them in their numerical order.

THERE IS ONE FLAG, but it is composed of three colors, even as there is ONE GOD, but THREE BLESSED PERSONS in that Godhead. These Three are separate from each other, but are never separated from each other.

THERE ARE TWO PARTS to the flag. The field, where the stars appear and the "fly" where the stripes appear, so there are two parts to our life, the Heaven of blue, where the righteous servants of God shall shine as the stars, and the scene on earth where stripes of sorrow and pain accompany every life.

THERE ARE THREE COLORS and these in union make our flag of liberty, but separated they tell a tragic story. There is the red of anarchy, there is the white of surrender, there is the blue of immobility. We do not want them separated, for together they represent justice and judgment, fellowship and friendship. It is so in the Godhead. God's justice and judgment are mingled with His mercy and grace. We do not want them separated.

THERE ARE FOUR SIDES to this flag, even as we shall dwell in a city foursquare. To enter that city, we must be washed white in

the red blood of the One who is now on His throne beyond the blue of the heavens.

FIVE POINTS appear on each star. One of these points upward, two of them point outward and two point downward. We must be right with God before we can be right with our fellowmen and before our walk will be godly and good. Five is the number of weakness in the Bible. Five fingers indicate that our hands are weak for many kinds of industry. Five toes remind us that our walk is not what we would like it to be. Five senses certainly indicate our need of more perception, more knowledge and better understanding. We shall never shine as stars with those perfect points, unless we are made into God's stars by God's grace and through trusting the Lord Jesus Christ for salvation.

SIX ROWS OF STARS, and SIX WHITE STRIPES, bring to our attention the fact that man has been given sufficient provision both for his body and his soul. Six in the Bible is the number of man's consummation. Six days were given to Israel in which to finish their work. There were six steps to Solomon's throne for

he had sufficient judgment ability to handle every case. The six white stripes are divided into three short and three long. White in the Bible is sometimes used to indicate the presence of leprosy; the short stripes indicate that some are little sinners while the long ones represent old sinners.

THE SEVEN RED STRIPES beautifully indicate to us that there is enough power in the blood for every kind of sinner. The red stripes are as long as the white stripes. The blood of Christ cleanses all the way from the cradle to the grave. Be sure that you are trusting in that precious blood of Christ. These seven red stripes may indicate the seven great wars which have been the means of preserving our country. These wars were the Revolutionary War, the War of 1812, the Indian War, the Civil War, the Mexican War, the Spanish-American War, and the World War. The flag is enclosed in red and we too must be wholly sheltered under the blood if we would be safe from coming wrath.

THE EIGHT ROWS OF STARS tell us that a new nation was formed and a new liberty offered to all those who come under the

shadow and the shelter of this flag. In the Bible the number eight has the significance of "A NEW THING." David was the eighth son of Jesse and he began a new dynasty in Israel. Christ arose the eighth day and began a new church. The eighth note on the piano is the beginning of a new octave. The eighth day of the week is the first day of a new week. The man who trusts Jesus Christ becomes a new man, sings a new song, has a new vision, is filled with new hope, rests upon a new foundation, finds new companionships, learns new truths from the Scriptures and is a new creature in Christ Jesus.

UNDER THIS FLAG, many divers kinds of people become amalgamated in the great melting pot of the United States and become brothers in citizenship with all racial and national barriers broken down. So it is in Christ. Those who come under the banner of His love lay aside their differences, racial, social, national and financial, and sit down together in sweet fellowship around the table of the Lord under His banner.

THOSE ARE PROTECTED, who belong to the commonwealth

over which this flag flies as its national emblem. Our government will preserve both the property and the persons of those who belong to our country. Those who belong to the living God, who are saved by grace, these are kept by the power of God and preserved by the love of God and are surrounded by the mercy of God wherever they may be in the whole world.

THIS FLAG SHOULD BE DISPLAYED by those who own it, and confess their citizenship under it; even so the Christian is called upon to confess Christ before men, own that God is his Father, Christ is his Saviour, the Spirit is his Guide, the Bible is his authority. Let us openly and constantly confess that our citizenship in this world under the sovereignty of Satan has ceased and that now we are marching under the banner of the Cross.

(The above is one of thirty-three chapters in the book, *Strange Short Stories By the Doctor*, 123 pages, paper bound, which may be purchased for 75c from *Sword of the Lord Publishers*, Wheaton, Illinois.)

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